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...catory Catechism;

Plusquamper

Utinam auditus essem vel fui, ... J had bee
... *auditus esses, vel fuisses*, J wish thou &c. *uti*
esset vel fuisset, J wish he &c. P. *Utinam audi*
fuissemus, J wish we had &c *utinam auditi essetis*
J wish ye had &c. *utinam auditi essent vel*
h they had been heard.

Futurum.

Utinam auditus ero vel *fuero*, J wish J shall be heard,
auditus eris vel *fueris*, J wish thou &c. *utinam audi*
fuerit J wish he &c. P. *Utinam auditi erimus* vel
he J wish we &c. *utinam auditi eritis* vel *fueritis*, J w
utinam auditi erunt vel *fuerint*. J wish they shall

Potentialis Modus, præsens.

audiar, J may or can be heard, *audiaris* vel *audiare*, th
audiatur, he may &c. P. *Audiamur*, we may
mini, ye may &c. *audiantur*, they may or can be hea

Imperfectum.

audirer, J might or should be heard, *audireris* vel *au*
thou might &c. *audiretur*, he might &c P. *Audirem*
might &c. *audiremini*, ye might &c. *audirentur*,
or should be heard.

Perfectum.

Auditus sim vel *fuerim*, J might have been heard, *audi*
fueris, thou might &c, *auditus sit* vel *fuerit*, he mi
auditi simus vel *fuerimus*, we might &c. *auditi sitis*
ye might &c, *auditi sint* vel *fuerint*, they might

Plusquamperfectum.

Auditus essem vel *fuissem*, J might had been heard
vel *fuisses*, thou might &c. *auditus esset* vel
&c. P. *auditi essemus* vel *fuissemus*, we
essetis vel *fuissetis*, ye might &c. *audi*

Successors
most Ex-
M. 1697.

tatur, seing he is heard, P. *
amur, seing we ard, *cum audiamini*, seing ye
ard, *cum audiantur*, seing they are heard,

Imperfectum.

S. *Cum Audirer*, when I was heard, *cum audireris* vel *a*
re, when thou wast &c. *cum audiretur*, when he &c.
m audiremur, when we &c. *cum audiremini*, when ye
m audirentur, when they were heard.

Perfectum.

S. *Cum Auditus sim* vel *fuerim*, seing I have been heard,
ditus sis vel *fueris*, seing thou &c *cum auditus sit* vel *fue*
ng he &c. P. *Cum Auditi simus* vel *fuerimus* seing we &
m auditi sitis vel *fueritis*, seing ye &c *cum auditi sint*
erint, seing they ha e been heard.

Pluſquamperfectum.

S. *Cum Auditus eſsem* vel *fuiſsem*, when I had been hea
m auditus eſses vel *fuiſses*, when thou &c. *cum auditus e*
l fuiſset, when he &c. P. *cum auditi eſsemus* vel *fuiſse*
hen we &c. *cum auditi eſsetis* vel *fuiſsetis*, when ye &c. *a*
diti eſsent vel *fuiſsent*, when they &c.

Futurum

S. *Cum auditus ero* vel *fuero*, when I shall have been hea
m auditus eris vel *fueris*, when thou &c. *cum auditus*
fuerit, when he &c P. *cum auditi erimus* vel *fuerim*
en we &c. *cum auditi eritis* vel *fueritis*, when ye &c.
diti erunt vel *fuerint*, when they &c.

Infinitivus Modus, Præſens & Imperfectum.

Te Audiri, *me to be heard*, te audiri, *thee to &c.* illu
n to &c. P. Nos audiri, *us to &c.* vos audiri, *you*
m, *them to be heard.*

fectum & Pluſquamperfectum.

e vel tuiſſe, *me to have or ha been hea*
, th &c. illum auditum eſſe

AN

Explicatory Catechiſm;

OR, AN

EXPLANATION

OF THE

ASSEMBLIES

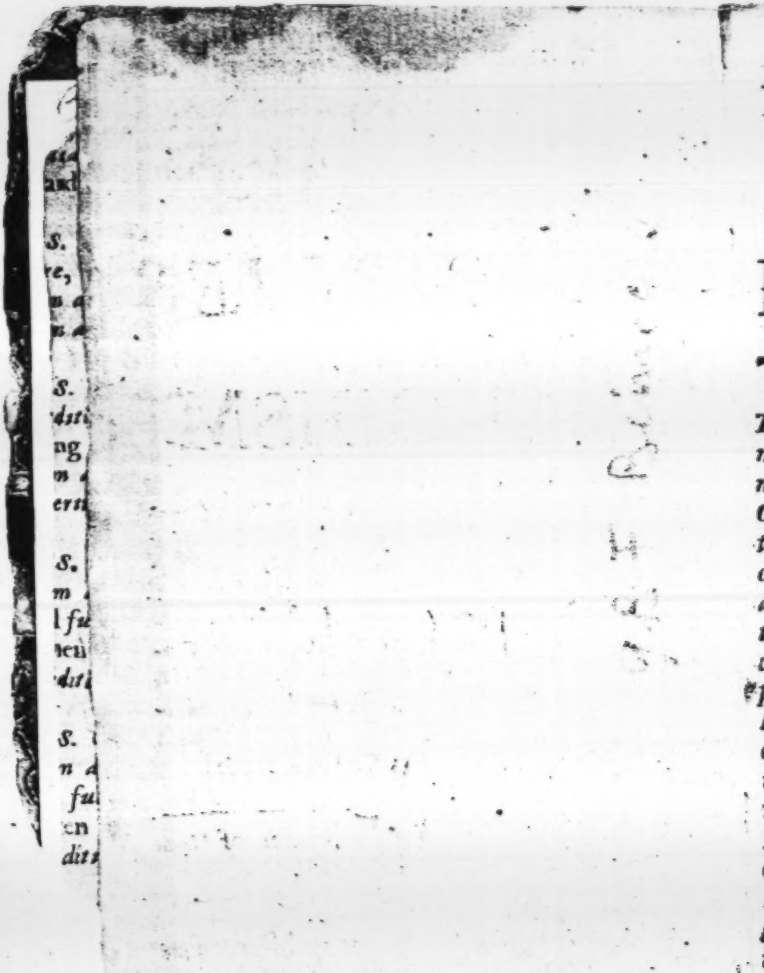
SHORTER

CATECHISM.

Wherein all the Anſwers in the *Aſſemblies* Catechiſm are taken abroad in Under-Queſtions and Anſwers, the Truths Explained, and proved by reaſon and Scripture: ſeveral Caſes of Conſcience reſolved; ſome chief Controverſies in Religion ſtated, with Arguments againſt diverſe Errors; uſeful to be read in privat Families, after Examination in the Catechiſm it ſelf; for the more clear and through underſtanding of what is therein Learned.

By *Thomas Vincent*, ſome time Miniſter of *Mauldline Milk-ſtreet*, in *London*.

Edinburgh, Printed by the Heirs and Succeſſors of *Andrew Anderſon*, Printer to His moſt Excellent Majeſty, *Anno DOM.* 1697.



AN EPISTLE TO THE READER.

THat Popiſh Axiom is long ſince explo'ed, that Ignorance is the Mother of Devotion. *The world doth now ſee, that without knowledge the mind is not good. And look, as no knowledge is ſo neceſſary, as that of the Grounds and Principles of Chriſtian Religion, ſo no way is ſo apt to convey it to the minds of men, as that which is called Catechiſtical. More knowledge is ordinarly diffuſed, eſpecially amongſt the ignorant and younger ſort, by one hours Catechiſtical exerciſe, than by many hours continued diſcourſes. This way helps the underſtanding, whilſt it provocks the attention: many elaborat Sermons being loſt through the inadvertency of the hearers. Thus not only ignorance is cured, but error alſo is prevented; for many being diſguiſed, becauſe they were not at firſt well grounded in the Principles of the Doctrine of Chriſt. For ſuch reaſons as theſe we highly approve the Labours of this Reverend Brother, in his* Explanation of the Aſſemblies ſhorter Catechiſm. *And having to our greateſt ſatisfaction peruſed it our ſelves, in whole or in part, do readily recommend it unto others: for though he compoſed it at firſt for his own particular Congrega-*

tion, yet we judge it may be greatly uſeful unto all Chriſtians in general, eſpecially to privat Families, the manner of uſing it in Families, muſt be left to the diſcretion of the Maſters and Governours reſpectively; though yet we concur with the Author, and think it adviſeable (as he hints in one of his Epiſtles) that after a Queſtion in the Catechiſm is propounded and an anſwer without Book returned by one in the Family, the ſame perſon, or ſome other be called upon to read (if not rehearſe) the Explanation of it, the reſt reading along with him in ſeveral Books; by which means, their thoughts (which are apt to wander) will be the more in ent upon what they are about. To conclude, though the Aſſemblies Shorter Catechiſm *it ſelf be above our recommendation, as having its praiſes already in the Churches of Chriſt; yet we think it good to give it under our hands, that this Explanation of it is very worthy of acceptation.*

J. Owen D.D.	M. Matton D.D.	T. Jacomb D.D.
Joſeph Caryl.	William Jenkyn.	T. Caſe.
G. Griffith.	Ch. Fowler.	T. Watſon.
Hen. Stubs.	T. Lye.	T. Doolitel.
Ed. Calamy.	T. Cawton.	Jam. Innes.
Matt. Barker.	T. Brooks.	Jo. Wells.
Joh. Loder.	Ben. Needler.	Rich. Mayo.
Joh. Ryter.	Dan. Bull.	John Hicks.
Mic. Blakie.	Cha. Mortoun.	Edw. Veal.
Ja. Janeway.	Will. Carſlaken.	Edw. Weſt.
Hen. Vaugan.	Robert Frankli.	Ed. Lawrence.
Will. Maddocks.	Mat. Sylveſter.	Joh. Cheſter.
Joh. Turner.	Nat. Vincent.	Jam. Sharp.
Will. Thomſon.		

To

TO THE
Maſters and Governours of Families belonging to my Congregation.

SOme Dedicat their Books unto Lords and Ladies, or other great Perſons, ſuch poſſibility I might find out, had I a mind to ſeek; but as my love is a moſt endeared unto you; to whom I ſtand ſo nearly related, ſo my greateſt ambition is to be ſerviceable unto your ſouls, your cordial and conſtant love to me and my Labours (in a whiffling age) of which you have given many manifeſt proofs, deſerveth a greater expreſſion of my grateful ſenſe, than the Dedication of this Book unto you, God by bringing you under my miniſtry, hath given me the charge of your ſouls: and God by bringing perſons unto your Families, hath given you a charge of their ſouls. Our charge is great, and to be guilty of the ruine of ſouls is dreadful, happy ſhall we be, if we be found faithful to our own and others ſouls, in the great day of accounts. Too many, even in our Nation and City, periſh and run blindfold unto hell, for want of knowledge; and the moſt are without knowledge, for want of inſtructions, and as no way of inſtruction doth convey clearer light of diſtinct knowledge in the Principles of Religion, than the way of ca-

techising; so the neglect of this in Ministers and Masters of Families, is such a sin of faithfulness unto the souls of them that are under their charge, that all of us should take heed, we have it not to answer for, at the appearance of our Lord. It is not sufficient for you to bring your Children and Servants, to receive publick instruction; but it is your duty also to instruct them privatly, and at home to examine them in their Catechisms, I know no Catechism more full of Light, and sound Doctrine, than the Shorter Catechism of the late Reverend Assembly which because in many Answers there are things not easie to be understood by beginners: therefore in this my explanation of it, I have taken pains to take abroad every answer, to open it in several under-Questions and Answers, and to confirm the Truths there by Reasons and Scripture-proofs, which I have endeavoured to do, as plainly and familiarly as I could, that every thing therein might be the more intelligible and usefull into such as either learn, or read it. Some chief Controversies in Religion I have touched upon, briefly propounding Arguments for the backing of the Truth, and not left objections wholly unanswered? which I have the rather done that all of you, especially the more unexperienced young ones under you, might get some armour against every where prevailing error. You know that some have committed the whole of the explanation, so far as we have gone, unto memory; how beneficial they have found

this

this, others beſides themſelves can ſpeak: Yet all have not that ſtrength of memory, neither would I impoſe this Explanation to be learned without Book by all; yet this I adviſe, that you who are Maſters of Families, would ſet a part time, twice, or at leaſt once every week, to examine your Children and Servants in the Aſſemblies Catechiſm, taking Mr. *Lye's* excellent method in the way of asking Queſtions, whom God hath made ſingularly uſeful in the diffuſing much light amongſt young Ones. And after they have given you the Anſwer without Book, which are in the Catechiſm, that then your ſelves would read, or cauſe one of them read ſome part of this Explanation on theſe Anſwers, ſo far as you can well go at a time. And if each of them that can read, ſhould both in your Families and in your publick Aſſembly have one of theſe Explanations in their hands, to read along with them that read, or publickly anſwer, they would the better attend and underſtand what is read or anſwered; which courſe I apprehend will exceedingly tend to their great profit, and that ſuch as do thus with diligence, will (through God's bleſſing) attain in a ſhort time much proficiency in the beſt knowledge, which is ſuch a Jewel, that none, me thinks ſhould be contentedly without, when with leſs labour than for other Jewels of inferior value, it may be obtained. This Explanatory Catechiſm was chiefly (if not only) intended for you, and the uſe of ſuch as are of my Congregation which if it may find acceptation alſo with, and prove beneficial unto other Families, I ſhall rejoice. The more generally uſeful my poor endeavours are, as it will tend ſo much the more unto the glory of my great Maſter, ſo it would yield to my ſelf the greateſt Comfort, eſpecially in a dying hour. I ſhall take my leave of you, though I be not departed from you, with the departing Exhortation of the Apoſtle, Act. 20. v. 32. *And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.*

Your earneſt Souls well-wiſher

T. VINCENT.

To the Young Ones of my Congregation; especially those that Answer this Explicatory Catechism in our publick Assembly.

SHould I leave you out in my Dedication of this Book, I might seem both injurious unto you, for whose sake chiefly the Book it self was composed, and injurious to my own Love, which I have for you so many ways endeared, whereby also I am strongly obliged to do all the service I can do for your Souls. Your reciprocal Love is a great tye, but the chief obligation of all is, the near relation betwixt us, when I can write to you, not as my hearers only, but to many of you as my Children, and that I may say in the words of the Apostle, 1 Cor. 3. 15. *(which I desire to speak not to mine own, but to the praise and glory of God: through whose blessing alone it is, that my Ministry, so mean comparatively, hath had this effect.) Though thou should have ten thousand instructers in Christ, yet have ye not many Fathers; For in Christ Jesus I have begotten you in the Gospel. My endeavours are (as a father to his children) to feed you with knowledge and understanding, and that of incomparably the most excellent things. Had you as large understanding in the secrets and mysteries of Nature, as the greatest and most wise Philosopher.* Solomon

lomon *himself not accepted! had you skill in all Languages under Heaven, and could speak with tongues of men and Angels; yet all humane knowledge in the greatest height and improvement of it, would not be worthy to be compared, and named the same day, with the knowledge of Jesus Christ, and the mysteries of salvation, with which I would acquaint you. You have seen the light of the Moon, and some brightness in the Stars, when the curtains of the night have been drawn over the Heavens: all which Luminaries, upon the rising of the Sun, with its more glorious light, have disappeared and shrunk out of sight into darkness, such is the light of all humane knowledge, compared with the beams of Divine Light, which doth issue forth from the Sun of Righteousness. It is the light of the Knowledge of the Will and Ways, and Glory of God in the face of Jesus Christ, that I desire to hold forth unto you. The whole Scripture is full of this Light, but as in the Moon, some parts are clearer than others: so in the Holy Scriptures some parts are more full of this Light: such are those parts which contain the chief things to be known and believed, to be done and practised in order unto salvation: Those things are excellently reduced by the late Reverend Assembly, into Questions and Answers in their Shorter Catechism. In this Catechism I have been some years instructing some of you, and that you might the better understand what you there learn, I did above four years ago, begin this Explanation of it, which at first you had in writing, and upon your desire afterward I put it sheet after sheet, as you learned it, in the Press for you. The often failure of the Prin-*

ter hath cauſed many interruptions and interciſions in our Work: Therefore having finiſhed the whole, have now printed the whole together, that we be not broken off upon that account any more, which as the fruit of much ſtudy, and as a token of moſt dear love I preſent unto you. And now (Dear Young Ones) think not much in taking pains in learning that which hath coſt me ſo much pains in compoſing for you. Such of you as have not time, or ſtrength of memory for the learning of it, I adviſe to the frequent reading of it, and where it is not read in your families, that you often read it over alone. How profitable this will prove experience (through Gods bleſſing) in a ſhort time will ſhew: Hereby you may be able to look over the heads of the moſt of your years in knowledge, which that you may be filled with as with every grace, is the Prayer for you to the Father of Lights from whom cometh every good and perfect gift, of

Yours in the ſincereſt Bonds,

T. Vincent.

AN

AN EXPLANATION OF THE *ASSEMBLIES* SHORTER CATECHISM.

Q. 1. **What is the chief end of man?**
Answ. Mans chief end is to glorifie God, and to enjoy him for ever.

Q. 1. *What is meant by the chief end of man?*

A. The chief end of man is that which man ought chiefly to aim at, or design, to desire, seek after, and endeavour to obtain, as his chief good and happiness: unto which his life and his actions should be referred and directed, which is the glorifying of God, and the enjoyment of God for ever.

Q. 2. *May men have no other chief end than the glorifying and enjoying of God?*

A. Men ought to have no other chief end than the

he glorifying of God, but they may have ſubordinat ends: For, 1. Men ought to be diligent in their particular Callings, for this end, that they may provide for themſelves and their Families, [1 *Theſ.* 6. 11, 12. Do your own buſineſs, and work with your own hands, that ye may have lack of nothing.] 2. Men may eat and drink, and ſleep for this end, that they may nouriſh and refreſh their bodies: it is lawful to deſign, and deſire, and ſeek ſuch things as theſe in ſuch actions, ſubordinatly or leſs principally; but in theſe and all actions, men ought principally and chiefly to deſign and ſeek the glory of God, [1 *Cor.* 10. 31. Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.] 3. Men may moderatly deſire and endeavour after the enjoyment of ſuch a portion of the good things of the world; as are needful and uſeful; but they ought to make choice of God for their chief good, and deſire the eternal enjoyment of him as their chief portion, [*Pſal.* 73. 25, 26. Whom have I in Heaven but thee? and there is none upon the earth that I deſire beſides thee, *or in compariſon with thee.* My fleſh and my heart faileth, but God is the ſtrength of my heart, and my portion for ever.]

Q. 3. *What is it to glorifie God?*

A. 1. Negatively, to glorifie God, is not to give any additional glory to God; it is not to make God more glorious than he is, for God is uncapable of receiving the leaſt addition to his eſſential glory, he being eternally and infinitly perfect

perfect and glorious, [*Mat.* 5. 48. Your Father which is in Heaven is perfect, *Pſal.* 16. 2. Thou art my Lord, my goodneſs extendeth not unto thee.].

2. Affirmatively, to glorifie God, is to manifeſt Gods glory, not only paſſively, as all creatures do, which have neither Religion nor Reaſon; but alſo actively, men glorifie God, when the deſign of their life and actions is the glory and honour of God, [1 *Pet.* 2. 9. That ye ſhould ſhew forth the praiſes of him who hath called you, *&c.*] 1. When inwardly they have the higheſt eſtimation of him, the greateſt confidence in him, and the ſtrongeſt affections to him, this is glorifying of God in ſpirit, [1 *Cor.* 6. 20. Glorifie God in your ſpirit, which is Gods.] 2. When outwardly they acknowledge God, according to the revelations he hath made of himſelf, when with their lips they ſhew forth Gods praiſe, [*Pſal.* 50. 23. He that offereth praiſe, glorifieth me.] When they ſincerely endeavour in their actions the exaltation of Gods Name, the promotion of the intereſt of his Kingdom in the world, and to yield that worſhip and obedience to him, which he hath preſcribed in his Word, [*Pſal.* 34. 3. O magnifie the Lord with me, and let us exalt his Name together. *Rev.* 14. 7. Fear God, and give glory to him, and worſhip him that made Heaven and Earth, and the Sea, and the Fountains of waters.]

Q. 4. *What is it to enjoy God?*

A. To

A. To enjoy God is to acquieſce or reſt in God, as the chief good, with complacency and delight, *Pſal.* 116. 7. *Return unto thy reſt, O my ſoul.*

Q. 5. *How is God enjoyed here?*

A. 1. God is enjoyed here, when people do ſettle themſelves upon, and cleave to the Lord by Faith. [*Joſh.* 23. 8. But cleave unto the Lord your God.] 2. When they taſte the Lords goodneſs, and delight themſelves in the gracious preſence, and ſenſible manifeſtations of Gods ſpecial love unto them, [*Pſal.* 34. 8. O taſte and ſee that the Lord is good. *Rom.* 5. 5. Becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt.]

Q. 6. *How will God be enjoyed by his people hereafter?*

A. God will be enjoyed hereafter by his people, when they ſhall be admitted into his glorious preſence, have an immediat ſight of his face, and full ſenſe of his love in Heaven, and there fully and eternally acquieſce and reſt in him with perfect and inconceivable delight and joy, [1 *Cor.* 13. 12. Now we ſee through a glaſs darkly, but then face to face: *Heb.* 4. 9. There remaineth therefore a reſt unto the people of God, *Pſal.* 16. 11. In thy preſence there is fulneſs of joy, and at thy right hand are pleaſures for evermore.]

Q. 7. *Why is the glorifying of God, and the enjoying of God joyned together, as one chief end of man?*

A. 1. Becauſe God hath inſeparably joyned them together, ſo that men cannot truly deſign and

and ſeek the one without the other; they who enjoy God moſt in his houſe on earth, do moſt glorifie and enjoy him, [*Pſal.* 84. 4. Bleſſed are they that dwell in thy houſe they will be ſtill praiſing thee.] And when God ſhall be moſt fully enjoyed by the Saints in Heaven, he will be moſt highly glorified, [2 *Theſ.* 1. 10. He ſhall come to be glorified in his Saints.]

Q. 8. *Why ought men chiefly to deſign the glorifying of God in all their actions?*

A. 1. Becauſe God hath made them, and made them for this end: and given them a ſoul capable of doing it beyond irrational creatures, [*Pſal.* 100. 3. Know ye that the Lord is God, it is he that made us, and not we our ſelves. *Prov.* 16. 4. The Lord made all things for himſelf. *Pſal.* 103. 1. Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy Name.] 2. Becauſe God doth preſerve them, and make proviſion for them, that they may glorifie him, [*Pſal.* 66. 8, 9. O bleſs our God, O ye people, which holdeth our ſoul in life. *Pſal.* 95. 6, 7. O come let us worſhip before the Lord: for we are the people of his paſture, and the ſheep of his hand.] 3. Becauſe God hath redeemed them, and bought them with the price of his Sons blood, that they may glorifie him, [1 *Cor.* 6. 19, 20. Ye are not your own; for ye are bought with a price; therefore glorifie God in your body, and in your ſpirit, which are Gods.] 4. Becauſe he hath given them his word to direct, his Spirit to aſſiſt, and promiſeth his Kingdom to encou-

rage

rage them to glorifie him, [*Pſalm* 147. 19, 20. He ſheweth his word unto *Jacob*, and his ſtatutes and judgments unto *Iſrael*: He hath not dealt ſo with any Nation: Praiſe ye the Lord. *Rom.* 8. 26. Likewiſe the Spirit helpeth our infirmities. *Jam.* 2. 5. Heirs of the Kingdom which he hath promiſed unto them that love him.]

Q. 9. *Why ought men chiefly to deſire and ſeek the enjoyment of God for ever?*

A. 1. Becauſe God is the chief good, and in the enjoyment of God doth conſiſt mans chiefeſt happineſs, [*Mat.* 19. 17. There is none good but one, and that is God. *Pſalm* 4.6,7,8. There be many that ſay, who will ſhew us any good? Lord, lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time when their corn and wine increaſed.] 2. Becauſe God is but imperfectly and inconſtantly enjoyed here, and men cannot be perfectly happy until they come unto the eternal enjoyment of God in Heaven, [1 *Cor.* 13. 9, 10. We know in part, but when that which is perfect is come, then that which is in part ſhall be done away. *Phil.* 3: 12: Not as though I had already attained, either were already perfect, but I follow after, if I may apprehend that for which I am apprehended. *Pſalm* 16: 11: In thy preſence there is fulneſs of joy.]

Queſt. 2. **What Rule hath God given to direct us how we may glorifie and enjoy him?**

Anſ. The Word of God, which is contained in the Scriptures of the Old and New Teſtament,

is

is the only rule to direct us how we may glorifie and enjoy him.

Q. 1. *Why is the word contained in the Scriptures of the Old and New Teſtament called the Word of God?*

A. Becauſe it was not from the invention of men which wrote the Scriptures, but from the immediat inſpiration of the Spirit of God who indited them, [2 *Tim.* 3: 16: All Scripture is given by inſpiration of God. 2 *Pet.* 1. 21. Propheſie of Scripture came not by the will of men, but holy men of God ſpake as they were moved by the Holy Ghoſt.]

Q. 2. *How do ye prove the word in the Scriptures to be the word of God?*

A. 1. Becauſe of the Majeſty of the Scriptures, 1. God is frequently brought in ſpeaking to and by the Prophets: and his Majeſty ſet forth in ſuch high expreſſions, as are not to be found in any humane Writings, [*Iſa.* 57. 15. Thus ſaith the high and lofty one who inhabiteth eternity, whoſe Name is holy, I dwell in the high and holy place. 1 *Tim.* 6. 15, 16. Who is the bleſſed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto.] 2. The ſtile and way of the Scriptures is with much Majeſty, as is not in other writings; Duties are therein preſcribed, which none but God can require: Sins are therein condemned, which none but God can prohibit; Threatnings of puniſhment are therein denunced, which none but God can inflict: Promiſes of ſuch rewards are therein

therein made, which none but God can beſtow; and all in ſuch a Majeſtick way, as doth evidence God to be the Author of this Book of the Scriptures.

2. Becauſe of the holineſs and purity of the Scriptures, [*Rom.* 1. 2. Which God hath promiſed afore by his Prophets in the holy Scriptures, *Pſalm* 12: 6: The words of the Lord are pure words, as ſilver tried in a furnace of earth, and purified ſeven times:] the Scriptures are holy from the beginning of them unto the end, they do not ſavour at all of any thing that is earthly and impure; eſpecially the Laws of the word are holy, commanding every thing that is holy, and forbidding every thing that is impure and unholy: whence it is evident, that the Scriptures are the Word of the holy God, and that the holy men which wrote them, were acted herein by the Holy Ghoſt.

3. Becauſe of the conſent and harmony of the Scriptures; in the Scriptures there is a conſent between the Old Teſtament and the New, a conſent between the Types and Figures under the Law, and the things typified and prefigured under the Goſpel; between the Propheſies of the Scriptures, and the fulfilling of thoſe Propheſies. There is in the Scriptures a harmony or agreement of Precepts, and a harmony or agreement of Hiſtories, and a harmony or agreement of Deſigns: Wherefore, ſince the Scriptures were written by ſo many ſeveral men, in ſo many ſeveral ages, and different places, and yet agreeing

greeing ſo well in their Writings, that no irreconcilable difference is to be found in them, it is evident, that they were all acted by the ſame Spirit of God, and therefore, that the Scriptures are the Word of God.

4. Becauſe of the high myſteries which are revealed in the Scriptures, we read in the Scriptures of the Trinity of perſons in the God-head, the incarnation of the Son of God, the myſtical Union of Chriſt and his Members: theſe and ſuch like myſteries, were beyond the reach of the moſt wiſe and learned men to invent, much more beyond the reach of unlearned Fiſhermen, by whom they were revealed; whence it is evident, that they ſpake not their own words, but what they were taught by the immediat inſpiration of the Spirit.

5. Becauſe of the antiquity of the Scriptures, they were written in part, before any other writings of men, and they contain a Hiſtory of the moſt antient things, namely the Creation of the World, the Floud, and the like: Such ancient things are there revealed, which none but God knew, and therefore God muſt needs be the Author of them.

6. Becauſe of the power and efficacy of the Scriptures. 1. The Scriptures are powerful to convince and awaken, and wound the Conſcience, [*Heb*: 4: 11: The word of God is quick and powerful, ſharper than a two edged ſword.] 2. The Scriptures are powerful to convert and change the heart, [*Pſal*: 19: 7: The law of the Lord

Lord is perfect, converting the ſoul.] 3. They are powerful to quicken men out of ſpiritual death and deadneſs, [*Iſa:* 55: 3: Hear, and your ſoul ſhall live. *Pſal:* 119: 50: Thy word hath quickned me.] 4. They are powerful to rejoyce and comfort under the deepeſt diſtreſſes, [*Pſal:* 119: 8: The ſtatutes of the Lord are right, rejoycing the heart.] The Scriptures opened and applyed, are made effectual to produce ſuch powerful effects as do exceed the power of nature, and can be effected only by the power of God; which ſheweth that God is the Author of the Scriptures, which he would not ſo far owne and honour, if they were not his own.

7. Becauſe of the deſign and contrivement of the Scriptures. 1. The deſign of the Scriptures is, to give God all the glory, the deſign is not to exalt any, but to debaſe and empty all men, and exalt Gods Name and Grace in the World. 2. The marvellous contrivement of wiſdom, in finding out a way for mans recovery and Salvation by Jeſus Chriſt, when fallen by ſin into ſuch a ſtate of miſery, which no mortal brain could have invented; this doth ſhew not only, that this contrivance was from the infinitly wiſe God; but alſo that the Scriptures which have revealed this, are his Book.

8. Becauſe the Scriptures were confirmed by Miracles; we read of many Miracles in the Scriptures, eſpecially thoſe which were wrought by Jeſus Chriſt, and his Diſciples, to confirm their

their Doctrine that it was from God; ſuch as, curing ſome who were born blind, raiſing the dead, calming the ſea with a word, and many more; now theſe and the like miracles were from the immediat hand of God; and the Relation we have faithfully handed down unto us, as appeareth by the Writing ſtill amongſt us, of ſeveral holy men upon them; as alſo by the ſeveral Copies of them (which could not be forged, and not be found out) agreeing in the ſame Relation. And as ſurely as God did effect thoſe Miracles, ſo ſurely is God the Author of the Scriptures, which is confirmed by them.

9. Becauſe the Scriptures were confirmed by the bloud of martyrs; there were many thouſand Chriſtians in the primitive times, who ſealed and gave teſtimony to the truth of the Scriptures, with the loſs of their lives. The great Faith of the primitive Chriſtians in the truth of the Scriptures, who might eaſily have found out the deceit, had there been any deceit impoſed upon men in them; and the great patience and conſtancy which they ſhewed in their ſufferings, as an evidence of their Faith, is a weighty Argument, in conjunction with others, to prove the Divine Authority of the Scriptures.

10. Becauſe of the teſtimony of the Spirit of God, in, with, and by the Scriptures upon the hearts of believers, [1 *Joh*: 2: *ver*: 28 Ye have an Unction from the Holy One, and ye know all things, *Becauſe v*: 27: The ſame anointing teacheth you all things, and is truth, and is

no

no lie.] Without this teſtimony and teaching of the Spirit, all other Arguments will be ineffectual to perſwade unto a ſaving Faith.

Q. 3. *Why was the word of God put into Scriptures or Writings?*

A. 1. That the Hiſtory and Doctrine of the Word might be the better conveyed down to poſterity; for if the Word revealed to holy men ſo many ages ſince had been entruſted only unto the memories of men, by tradition to hand it down from one generation to another (ſuppoſing the perſons with whom the word was intruſted were faithful,) yet the memories of men being weak and unfaithful, many truths in all likelihood would have been loſt by this time; therefore there was not a more ſure way of making known the grace of God unto future ages, than by committing the Word of God to writing, [2 *Pet.* 3: 1: This ſecond Epiſtle I wrote unto you by way of remembrance.] 2. That the Goſpel made known in the Word, might the better be propagated in ſeveral Nations, reports of others would not ſo eaſily have been believed, as the Writings of the Prophets and Apoſtles themſelves, unto whom the Word was revealed. 3. That there might be in the Church a ſtanding Rule of Faith and Life, according to which all Doctrines might be examined, and all actions might be ordered? and by conſequence, that corrupt principles, and corrupt practices might be prevented which the minds and hearts of men are prone unto, and would have the more

more ſeeming pretence for, were there not expreſs Scripture againſt both, [*Iſai.* 8. 20. To the Law and to the Teſtimony, if they ſpeak not according to his word, it is becauſe there is no light in them.]

Q. 4. *Which are the Scriptures of the old Teſtament: and which are the Scriptures of the new Teſtament?*

A. The Scriptures of the Old Teſtament, are the Scriptures in the former part of the Bible, beginning at *Geneſis*, and ending with *Malachy*; The Scriptures of the New Teſtament, are the Scriptures in the latter part of the Bible, beginning at *Matthew*, and ending with the *Revelation.*

Q. 5. *Why are the Scriptures in the former part of the Bible, called the Scriptures of the Old Teſtameut?*

A. Becauſe the Teſtament and Covenant of Grace which God made with man, is therein revealed in the Old diſpenſation of it, in which Chriſt the Teſtator of the Teſtament, and Mediator of the Covenant, is ſet forth by Types and Figures; and many burdenſome ſervices, and carnal ordinances of the Ceremonial Law were required.

Q. 6. *Why are the Scriptures in the latter part of the Bible called the Scriptures of the New Teſtament?*

A. Becauſe the Teſtament of God, or Covenant of Grace is therein revealed in the new diſpenſation of it, without Types and Figures, Chriſt himſelf being revealed, is come in the fleſh, who before was ſhaddowed under them, who having fufilled the Ceremonial Law, hath aboliſhed it, and freed his people from the yoke

yoke of bondage, requiring now more ſpiritual worſhip in its room.

Q. 7. *Are not the Scriptures in the Apocryphal Books the word of God?*

A. Though there be many true and good things in theſe books, which may be read profitably, as in other Authors, yet they are not to be eſteemed as Canonical Scripture, and part of the Word of God. 1. Becauſe they were not written in the Hebrew Tongue, nor acknowledged as Canonical by the Jews of old, unto whom the keeping of the Oracles of God was then committed. 2. Becauſe in theſe Books there are ſome things falſe and diſagreeable to the Word of God. 3. Becauſe there is not that power and Majeſty in thoſe Books as in Canonical Scripture. 4. Becauſe the Author of *Eccleſiaſticus* (the chiefeſt of all the Apocryphal Books) doth crave pardon if any thing be amiſs in that Book, which he would not have done, had he been guided by the infallible Spirit of God therein.

Q. 8. *Have not the Scriptures their authority from the Church, as the Papiſts affirm?*

A. No, 1. Becauſe the Church, on whoſe Teſtimony they ſay the Scriptures do depend, is an Apoſtate and corrupt Church, and the Seat of Antichriſt. 2. Becauſe the true Church of Chriſt doth depend in its Beeing on the Scriptures, and therefore the Scriptures cannot depend upon the Church, for its authority, [*Eph.* 2: 19, 20: Ye are fellow citizens, and of the Houſhold

Houſhold of God, being built upon the foundation of Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone.] 3. Becauſe if the Authority of the Scriptures did depend upon the Church, then the Church in it ſelf without the Scriptures muſt be infallible, otherwiſe our Faith in the Scriptures from their Witneſs could not be certain: But the Church in it ſelf without the Scriptures is not infallible.

Q. 9. *Why are the Scriptures called the Rule to direct us how we may glorifie and enjoy him?*

A. Becauſe all Doctrines which we are bound to believe, muſt be meaſured or judged of; all duties which we are bound to practiſe, as means in order to the attainment of this chief end of man, muſt be ſquared or conformed unto this Rule; [*Gal:* 6: 16: As many as walk according to this Rule, peace be on them.]

Q. 10. *Why are the Scriptures called the only Rule?*

A. Becauſe the Scriptures, and nothing elſe are ſufficient to direct us how we may glorifie and enjoy God.

Q. 11. *Is not natural Reaſon without the light of the Scriptures, ſufficient to direct us?*

A. 1. Indeed natural Reaſon may from the natural impreſſions of a Deity upon the mind, and the evidences of a Deity in the Work of Creation and Providence, ſhew that there is a God, and that this God is infinit in his Beeing, and Power, and Wiſdom and Goodneſs; and that he is to be Glorified and Worſhipped by his Creatures.

2. But natural Reaſon cannot fully and ſavingly ſhew what God is; 1. It cannot reveal his Love and mercy to ſinners: in his Son: 2. It cannot reveal how he ſhould be Glorified and Worſhipped: 3: It cannot direct us how we ſhould enjoy him either here or hereafter.

Q. 12. *Are not the unwritten Traditions of the Church of* Rome, *to be made uſe of as a Rule for our direction; eſpecially ſince the Apoſtle exhorteth the* Theſſalonians, 2 Theſ. 2. 15. *To hold faſt the Traditions which they had been taught, not only by writing, but alſo by word of mouth, and many of the Traditions of the Church of* Rome, *are pretended to be Apoſtolical?*

A. The unwritten Traditions of the Church of *Rome*, are not to be made uſe of as a Rule for our direction. 1. Becauſe no unwritten Tradition could be conveyed down from the Apoſtles time unto ours by word of mouth, without danger of miſtake and corruption; and therefore we cannot be certain, that their Traditions, which they call Apoſtolical, are not corrupted as they muſt be, if we uſe them as our rule; 2. Becauſe we have reaſon to think, the Church of *Rome* being ſo much corrupted, that their Traditions are corrupted too; eſpecially when Hiſtorians tell us of the general corruption, ignorance and vitiouſneſs of ſome Generations in their Church, namely in the ninth and tenth Centuries, and afterwards; through which ſink of times we cannot rationally expect to receive pure Traditions. 3. Becauſe ſeveral of their Traditions are contrary to the expreſs word of God

God like thoſe of the Elders amongſt the *Phariſees*, which our Saviour doth condemn, together with all humane impoſitions, [*Mat*, 15. 6, 9. Ye have made the Commandments of God of none effect by your Tradition; but in vain do they worſhip me, teaching for Doctrines the Commandments of men.] 4. Becauſe however the *Theſſalonians* were bound to hold faſt ſome unwritten Traditions for a while, becauſe the Hiſtory of Chriſt, and much of the Goſpel, they had for the preſent only from the mouths and teſtimony of the Apoſtles; yet afterwards the whole Hiſtory of Chriſt, and whatever was neceſſary to be known and believed, and practiſed, in order to ſalvation was committed to writings in the Books of the New Teſtament, both for the ſake of the preſent and future Generations of the Church, ſo that the Goſpel might not be corrupted by unwritten Traditions, therefore all unwritten Traditions, are to be rejected.

Q. 13. *Is not the light within men, and the Spirit of God without the Scriptures (which Quakers and Enthuſiaſts pretend unto) to be made uſe of as a Rule for our direction?*

A. The light which is in men without the Scriptures, is not to be uſed for our Rule, 1. Becauſe whatever light any pretend unto without the word, is but darkneſs, in which whoſoever walketh, he muſt needs ſtumble, and fall into the ditch, [*Iſai.* 20. To the Law and to the Teſtimony, if they ſpeak not according to

this Word, it is becauſe there is no light in them.]

2. What ever ſpirit any have which leadeth them againſt or beſides the Rule of the Scriptures, it is not the Spirit of God, and of Truth but a Spirit of Error and Deluſion. The Scriptures tell us plainly that ſuch as hear not the Apoſtles ſpeaking in the Word, are acted by an erroneous ſpirit, [1 *Joh.* 4. 1, 6: Beloved, believe not every ſpirit; but try the ſpirits, whether they be of God, becauſe many falſe Prophets are gone out into the world, We are of God: he that knoweth God, heareth us; he that is not of God, heareth us not: hereby know we the ſpirit of truth, and the ſpirit of Error.

Q. 3. **What do the Scriptures principally teach?**

A. The Scriptures principally teach; what man is to believe concerning God and what duty God requireth of man.

Q. 1. *What is it to believe?*

A. To believe, is to aſſent or give credit to truths, becauſe of the Authority of another.

Q. 2. *What is it to believe that which the Scriptures teach?*

A. To believe that which the Scriptures teach is to aſſent or give credit to the truth thereof becauſe of the Authority of God, whoſe word the Scriptures are, this is divine Faith.

Q. 3. *What is implyed in the things concerning God, which the Scriptures teach?*

A. In the things concerning God, which the Scriptures

Scriptures teach, is implyed all points of Faith, as it is divine.

Q. 4. *Are Chriſtians to believe nothing as a point of Faith, but what the Scriptures teach?*

A. No, Becauſe no other Book in the world is of Divine Authority but the Scriptutes, and therefore not abſolutely infallible.

Q: 5: *What is meant by the Duty which God requires of man?*

A: By the duty which God requires of man, we are to underſtand that which is God's due, or that which we owe to God, and are bound to do, as we are Creatures, and Subjects,, and Children.

Q. 6. *Are we bound to nothing in point of practiſe, but what is required in the Scriptures?*

A. No, Becauſe the Laws and Commandments of God in the Scripture are ſo exceeding large and extenſive, that they reach both the inward and outward man, and whole converſation: So that nothing is lawful for us to do, except it be directly or conſequentially preſcribed in the Word.

Q: 7: *How do the Scriptures teach matters of Faith and practiſe?*

A: The Scriptures teach matters of Faith and Practiſe, by revealing theſe things externally; but it is the Spirit of God, only in the Scriptures, which can teach them internally, and effectually unto Salvation.

Q: 8: *Why are Scriptures ſaid principally to*

teach what man is to believe concerning God, and what duty God requires of man?

A: Becauſe though all things taught in the Scriptures are alike true, having the ſtamp of divine Authority upon them; yet all things in the Scriptures are not alike neceſſary and uſeful: Thoſe things which men are bound to believe and do, as neceſſary to ſalvation, are the things which the Scriptures do principally teach.

Queſt: 4: **What is God?**

A: God is a Spirit, Infinit, Eternal, and Unchangeable in his Beeing, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth.

Q: 1: *What kind of Subſtance is God?*

A: God is a Spirit, [*John* 4: 24: God is a Spirit, and they that Worſhip him, muſt Worſhip him in Spirit and Truth.]

Q: 2: *What is a Spirit?*

A: A Spirit is an Immaterial Subſtance without fleſh or bones, or bodily parts, [*Luke* 24: 39: Behold my hands, and my feet, that it is I my ſelf, handle me and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have.]

Q: 3: *How is God ſaid then in Scripture, to have eyes, and ears, and mouth, and hands, and other parts,* Pſal: 34: 15: *The eyes of the Lord are upon the righteous, and his ears are open to their cry,* Iſa: 11: 20: *The mouth of the Lord hath ſpoken it:* Heb: 10: 31: *It is a fearful thing to fall into the hands of the living God?*

A: Theſe and the like bodily parts are not in God properly, as they be in men, but figuratively,

tively, and after the manner of men, he is pleaſed to condeſcend (in expreſſing himſelf hereby) to our weaker capacities, that we might the more eaſily conceive of him by ſuch reſemblances.

Q: 4. *How doth God differ from Angels and the ſouls of men, who alſo are ſpiritual and immortal ſubſtances?*

A: Angels and the ſouls of men are created Spirits, and depend in their Beeing upon God; but God is an uncreated Spirit, and dependeth in his beeing upon none. 2: Angels and the ſouls of men are finit Spirits, but God is an infinit Spirit.

Q: 5: *What is it to be infinit?*

A: To be Infinit is to be without meaſure, Bounds or Limits.

Q: 6: *In what regard is God Infinit?*

A: 1: God is infinit, or without bounds, in regard of his Beeing, and perfection: and therefore is Incomprehenſible, [*Job* 11: 7: Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?] 2: God is infinit and without meaſure and bounds, in regard of place; and therefore he is every where preſent, [*Jer:* 23: 24: Can a man hide himſelf in ſecret places, and I ſhall not ſee him, ſaith the Lord? Do not I fill both Heaven and Earth? And yet neither the Earth, nor the Heaven of Heavens is able to contain him, 1 *Kings* 8: 27:] 3: God is infinit or without meaſure, and bounds in regard of Time, and

therefore he is Eternal, [1 *Tim* 1:17: Now unto the King Eternal, Immortal, invisible, the only wise God be honour, and glory for ever and ever.] 4: God is infinit, or without measure and bounds, in regard of all his communicable Attributes.

Q: 7: *What is it to be Eternal?*

A: To be Eternal, is to have neither beginning nor ending.

Q: 8: *How doth it appear that God is Eternal?*

A: From Scripture, [*Psal*: 90: 2: Before the mountains were brought forth, or ever the earth, or the world was framed, even from everlasting to everlasting thou art God.] 2. From Reason, 1: God gave a Beeing to the World and all things therein at the beginning of Time, therefore he must needs be before the World, and before Time, and therefore from everlasting. 2: God is an absolutely necessary Beeing, because the first Beeing, because altogether independent, and beyond the reach of any power to put an end to him, therefore he is unchangeable, therefore to everlasting he is God.

Q: 9: *How doth God differ from his Creatures, in regard of his Eternity?*

A: 1: Some Creatures have their beginning with Time, and their ending with Time, as the Heavens, and the foundation of the earth. 2: Some Creatures have their beginning in Time, and their ending also in Time; as those Creatures upon the Earth which are generated and corrupted, which are born, and live for a while, and then die. 3: Some Creatures have their beginning

beginning in Time, yet do not end with, or in Time, but endure for ever, as Angels and the Souls of Men. But God differs from all, in that he was from everlaſting, before Time, and will remain unto everlaſting, when time ſhall be no more.

Q: 10: *What is it to be unchangeable?*

A: To be unchangeable is to be always the ſame, without any alteration.

Q: 11: *In what regard is God unchangeable?*

A: 1: God is unchangeable in regard of his Nature and Eſſence, [*Pſal*: 102; 25, 26, 27: Of old thou haſt laid the foundations of the Earth, and the Heavens are the work of thine hands; they ſhall periſh, but thou ſhall endure; they ſhall be changed, but thou art the ſame.] 2: God is unchangeable in regard of his Counſel and Purpoſe, [*Iſai*: 54: 10: My counſel ſhall ſtand, and I will do all my pleaſure. *Heb*: 5: 17: Wherein God willing to ſhew the immutability of his counſel.] 3: God is unchangeable in regard of his Love and ſpecial Favour, [*Rom*: 11: 22: The gifts and calling of God are without repentance. *Jam*: 1: 17: Every good and perfect gift cometh down from the Father of Lights, with whom there is no variableneſs, neither ſhadow of turning.]

Q: 12: *How is God ſaid to be Infinit, Eternal, and Unchangeable, in his Beeing, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth?*

A: 1: In that Beeing, Wiſdom, Power, Holineſs, Juſtice, Goodneſs and Truth, which are communicable unto, and may be in ſome degree

and meaſure found in the Creatures they are in God Infinitly, Eternally, Unchangeably and ſo altogether in an incommunicable manner. 1: Creatures have a Beeing, but it is a finit Beeing, a Beeing in Time, a changeable Beeing; God's Beeing is Infinit, Eternal and Unchangeable. 2: Creatures may have Wiſdom, but it is finit and imperfect Wiſdom; God's Wiſdom is infinit and abſolutely perfect. 3: Creatures may have ſome power, but it is a finit and limited power, ſuch as may be taken away, they have power to do ſomething dependently upon God; but God is infinit in power, he is Omnipotent, and can do all things independently without the help of any. 4: Creatures may have ſome Holineſs, and Juſtice, and Goodneſs and Truth; but all theſe are qualities in them, they are finit, and in an inferiour degree, and they are ſubject to change; But theſe things are Eſſence in God, they are infinit and perfect in him; His Holineſs is infinit, his Juſtice is infinit, his Goodneſs is infinit. his Truth is infinit: and all theſe are eternally in him, without any variableneſs, or poſſibility of change.

Q: 13: *What is the Wiſdom of God?*

A. The Wiſdom of God is his Eſſential property, whereby by one ſimple and eternal Act, He knoweth both Himſelf, and all poſſible things perfectly, and according to which, he maketh and directeth, and ordereth all future things for his own glory.

Q: 14: *Wherein doth the Wiſdom of God appear?*

A. 1. God's

A: 1: God's Wiſdom doth appear in his perfect knowledge of all poſſible things, all paſt things, all preſent things, all future things, in their Natures, Cauſes, virtues, and Operations, and that not by Relation, Obſervation, or Induction of Reaſon, as men know ſomething; but by one ſimple and eternal Act of his Underſtanding, [*Pſal*: 147:5: His underſtanding is infinit. *Pſal*: 139: 1, 6: O Lord, thou haſt ſearched me, and known me, ſuch knowledge is too wonderful for me, it is high, I cannot attain unto it. *Heb*: 4: 13: Neither is there any creature which is not manifeſt in his ſight, but all things are naked and open unto the Eyes of him, with whom we have to do.]

2: Gods Wiſdom doth appear in the beautiful variety of the Creatures, which he hath made above and below, [*Pſal*: 104: 24: O Lord, how manifold are thy works! in Wiſdom haſt thou made them all.]

3: Gods Wiſdom doth appear in his admirable contrivance of our Redemption through his Son, whereby his Juſtice is fully ſatisfied, and his people are graciouſly ſaved, [1 *Cor*: 2: 9, 7: Howbeit we ſpeak wiſdom among them that are perfect, the wiſdom of God in a myſtery, *&c.*] This is that wiſdom which was made known by the Church unto the Angels, [*Epheſ*: 3: 10: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdom of God.]

4: God's wiſdom doth appear in his excellent government

government of all his Creatures. 1: In his Government of unreaſonable Creatures, directing them into their ends, though they have no reaſon to guide them. 2: In his government of reſonable Creatures that are wicked, over-ruling all their actions for his own glory, though they be intended by them for his diſhonour, [*Pſal:* 76: 10: Surely the wrath of man ſhall praiſe thee.] 3: In the government of his Church and people; the diſpoſal of his ſpecial favours to the moſt worthy, that he might reap all the glory, his qualifying and making uſe of inſtruments in great works beyond their own thoughts and deſigns; his ſeaſonable proviſions for his people, his ſtrange preſervation of them from the malice of ſubtile and powerful enemies; his promoting his own intereſt in the World, by the means which men uſe to ſubvert it, and the like, do evidently declare the infinit Wiſdom of God.

Q: 15: *What is the Power of God?*

A: The Power of God is his Eſſential Property, whereby he can do all things, [*Gen:* 17: 1: I am the Almighty God.]

Q: 16: *Wherein doth the Power of God ſhew it ſelf?*

A: 1: The Power of God doth ſhew it ſelf in what he hath done: He hath created all things, [*Rom:* 1: 20: The inviſible things of him from the Creation of the World; are clearly ſeen by the things which he hath made, even his eternal power and God-head.] He hath effected many Miracles which we read of, both in the Old

Old and New Teſtaments, which exceeded the power of Natural Cauſes; hath raiſed up to himſelf, and preſerved his Church in all ages, notwithſtanding the rage and malice of all the power of Earth and Hell, who have endeavoured to extirpat it, [*Mat*: 16: 18: Upon this Rock will I build my Church, and the gates of hell ſhall not prevail againſt it.]

2: The Power of God doth ſhew it ſelf in what he doth; he upholdeth all his Creatures in their Beeing and Operations, [*Heb*: 1: 3: Upholding all things by the word of his power.] He plucks his choſen people out of the ſnare of the Devil, and powerfully draws them, and joyns them by Faith unto Jeſus Chriſt, [*Eph*: 1: 19: And what is the exceeding greatneſs of his power towards them that believe.] He works grace in his people, and maintaineth his work, and enableth them to perſevere, [1 *Pet*: 1: 5: Who are kept by the power of God, through faith unto Salvation.] He reſtraineth the wicked, and bringeth Satan under the feet of his people: He worketh continually, eaſily, irreſiſtably and indefatigably; All which ſheweth his Power.

3: The Power of God doth ſhew it ſelf in what he will do; He will make the Kingdoms of the Earth to ſtoop to his Son, and that both of Jew and Gentile; he will ruine Antichriſt, though never ſo potent at preſent; he will raiſe up the dead out of their graves, and deſtroy the viſible World at the laſt day; and he will ſhew

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the power of his anger, in the everlaſting puniſhment of the wicked in hell.

4: The power of God doth ſhew it ſelf in what he can do; he can do whatever he pleaſeth, he can do whatever is poſſible to infinit Power, whatever doth not imply a contradiction, or argue imperfection.

Q: 17: *What is the Holineſs of God?*

A: The Holineſs of God is his Eſſential Property, whereby he is infinitly Pure, loveth and delighteth in his own Purity, and in all the reſemblances of it, which any of his Creatures have, and is perfectly free from all impurity, and hateth it wherever he ſeeth it.

Q: 18: *How may God be ſaid to be holy?*

A: 1: The Name of God is holy, [*Pſal*: 111: 9: Holy and reverend is his Name.] 2: The Nature of God is holy, [*Rev*: 4:8: Holy, holy, holy, Lord God Almighty.] 3: The Perſons of the God-head are holy, The Father is holy, [*Joh*: 17: 11: Holy Father, keep through thy Name, theſe which thou haſt given me.] The Son is holy, [*Act*:4:27: Againſt thy holy Child Jeſus were they gathered.] The Spirit is holy, [*Rom*: 14: 17: Joy in the Holy Ghoſt.] 4: The works of God are holy, [*Pſal*:145:17: The Lord is righteous in all his ways, and holy in all his works.] 5: The Word of God is holy, [*Rom*: 1: 2: Which he hath promiſed in the holy Scriptures:] His Law is holy, [*Rom*: 7: 12: The Law is holy, and the Commandment holy, juſt and good.] And his Goſpel is holy,

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[*Luk*: 1: 72: To remember his holy Covenant.] 6: The Worſhip of God is holy: the Matter of it is holy, [*Mal*: 1: 11: In every place Incenſe ſhall be offered unto my Name, and a pure offering of righteouſneſs.] The manner of it is holy, [*Joh*: 4: 24: God will be worſhipped in Spirit and in Truth.] The time of it is holy, [*Exod*: 20: 8: Remember the Sabbath day to keep it holy.] 7: The dwelling-place of God is holy, [*Iſa*: 57: 15: Thus ſaith the high and holy One, I dwell in the high and holy Place.] 8: The Angels which attend upon God in Heaven are holy, [*Mat*: 25: 31: All the holy Angels with him.] 9: The People of God upon the earth are holy, [*Deut*: 7: 6: Thou art a holy People unto the Lord.] 10: God requireth, worketh, loveth and delighteth in holineſs, [1 *Pet*: 1: 15: Be ye holy. 1 *Theſſ*: 4: 5: This is the will of God, even your Sanctification.] 11: God hateth ſin and ſinners infinitly, and without holineſs will not admit any into his Kingdom, [*Pſal*: 5: 5: Thou hateſt all workers of iniquity. *Heb*: 12: 14: Follow peace with all men, and holineſs, without which none ſhall ſee God.]

Q: 19: *What is the Juſtice of God?*

A: The Juſtice of God is his Eſſential Property, whereby he is infinitly righteous and equal, both in himſelf, and in his dealings with his creatures.

Q: 20: *Wherein doth the Juſtice of God ſhew it ſelf?*

A: 1: In the puniſhment which he inflicted upon

upon Chriſt our Surety, for our ſins, [*Iſa*: 53: 4: He was wounded for our tranſgreſſions, and bruiſed for our iniquities.] 2: In the vengeance he will execute upon Un-believers for their own ſins in the day of wrath, [2 *Theſſ*: 1: 7, 8, 9: The Lord will be revealed in flaming fire, taking vengeance on them that obey not the Goſpel, who ſhall be puniſhed with everlaſting deſtruction, *&c.*] 3: In the reward he will give to his people through the merits of Chriſt, [*Mat*: 5: 12: Great is your reward in Heaven. 2 *Tim*: 4: 8: Henceforth is laid up for me a crown of righteouſneſs.] 4: In thoſe temporal Judgments he bringeth upon a people, or perſon for their ſins in this world, [*Dan*: 9: 7: O Lord, Righteouſneſs belongeth unto thee, but unto us confuſion of face, as it is this day. *Lam*: 3: 39: Wherefore doth a living man complain, a man for the puniſhment of his ſins?]

Q: 21: *What is the goodneſs of God?*

A: The goodneſs of God is his Eſſential Property whereby he is altogether good in himſelf, and the Author of all good, [*Pſal*: 119: 68: Thou art good, and doeſt good.]

Q: 22: *Wherein doth the goodneſs of God appear?*

A: Gods goodneſs doth appear, 1: In the works which he hath made, [*Gen*: 1: 31: And God ſaw every thing that he had made, and behold, it was very good.] 2: In his bounty and proviſion, for all his Creatures, [*Pſal*: 145: 9: The Lord is good to all, *ver*: 15: The eyes of all wait upon thee.] 3: In his pati-

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ence and forbearance towards the wicked, and his enemies: [*Rom*: 2: 4: Or deſpiſeſt thou the riches of his goodneſs, and forbearance and long-ſuffering.] 4: And chiefly, Gods goodneſs doth appear in his ſpecial love and mercy towards his own people; in chooſing them, in redeeming them, in calling them, in pardoning them, in adopting them, in ſanctifying them, in all the priviledges he beſtoweth upon them, and manifeſtations of his love unto them here: and in his taking them unto, and giving them poſſeſſion of his Kingdom hereafter, [*Exod*: 34: 6, 7: The Lord, gracious and merciful, abundant in goodneſs, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, *&c.*]

Q: 23: *What is the truth of God?*

A: The Truth of God is his Eſſential Property, whereby he is ſincere and faithful, free from all falſhood and ſimulation, [*Titus*: 1: 1: In hope of eternal life, which God, who cannot lie, hath promiſed. *Heb*: 6: 18: By two immutable things, in which it is impoſſible that God ſhould lie.]

Q: 24: *Wherein doth the Truth of God appear?*

A: Gods Truth doth appear, 1: In the ſoundneſs of his doctrine which he hath revealed, wherein there is no flaw or corruption, [2 *Tim*: 1: 13: Hold faſt the form of ſound words which thou haſt heard of me.] 2: In the certainty of the Hiſtory which he hath recorded, wherein there is no lie or miſtake.

[*Luke* 1: 3, 4: It ſeemed good to me to write to thee, that thou mighteſt know the certainty of thoſe things, wherein thou haſt been inſtructed.] 3: In the accompliſhment of the Propheſies which he hath foretold, wherein there is no failing or falling ſhort, [*John* 1: 45: We have found him, of whom *Moſes* in the Law and the Prophets did write. *Mat*: 24: 35: Heaven and Earth ſhall paſs away, but my words ſhall not paſs away.] 4. In the fulfilling of the promiſes which he hath made to his people, [*Heb*: 10: 23: He is faithful that hath promiſed.] 5: In executing the Judgments which he hath threatned againſt the wicked, [*Zech*: 1: 6: But my words did they not take hold on your Fathers?] 6: But the great appearance of Gods Truth will be at the day of Chriſts appearance to Judgment, when rewards and puniſhments ſhall be diſpenſed according to what he hath foretold us in the Book of the Holy Scriptures.

Queſt: 5: **Are there more Gods than one?**

A: There is but one only, the living and true God.

Q: 1: *Why is God ſaid to be one only?*

A: In oppoſition to many gods, [*Deut*: 6: 4: Hear O Iſrael, the Lord our God is one Lord. *1 Cor*: 8: 4, 5, 6: We know that there is none other God but one; for though there be that are called gods, whether in Heaven or Earth (as there be gods many, and Lords many) yet to us there is but one God.]

Q. 2. *Why*

Q. 2. *Why is God ſaid to be the Living God?*

A: In oppoſition to dead Idols, [*Pſal*: 115: 4, 5, 6: Their idols are gold and ſilver, the work of mens hands, they have mouths, but they ſpeak not: eyes have they, but they ſee not; ears have they, but they hear not? *&c.* 1 *Theſſ*: 1: 9: Ye turned from idols to ſerve the living God.]

Q: 3: *Why is God ſaid to be the true God?*

A: In oppoſition to falſe gods, [*Jer*: 10: 10, 11, 15: The Lord is the true god: the gods that have not made the Heavens and the Earth, ſhall periſh from the Earth, and from under theſe Heavens; they are vanity, and the works of errors.]

Q: 4: *How doth it appear that God is one only?*

A: Becauſe God is Infinit, and there cannot be more than one infinit Beeing, for as much as one infinit Beeing doth ſet bounds and limits unto all other Beeings, and nothing that is bounded and limited can be Infinit.

Q: 5: *How doth it appear that God is living?*

A: 1: Becauſe God giveth to, and preſerveth life in all his Creatures, [1 *Tim*: 6: 13: I give thee a charge in the ſight of God, who quickneth all things. *Acts* 17: 28: In him we live, move, and have our beeing.] 2: Becauſe God reigneth for ever, [*Jer*: 10: 10: The Lord is the living God, and an everlaſting King.]

Q: 6: *How doth it appear that God is true, that he hath a true Beeing, or that there is a God indeed?*

A: By ſeveral arguments, ſufficient to convince all the Atheiſts in the World, if they would hearken to their own reaſon.

Q: 7: *What*

Q: 7: *What is the firſt Argument to prove that there is a God?*

A: The firſt Argument to prove that there is a God, may be drawn from the Beeing of all things, 1: The Beeing of the Heavens, the high Stories which are there erected, the glorious lights which are there placed, the glittering Stars which there move. 2: The Beeing of the Earth, whoſe foundations are ſure and unmoved by ſtorms and tempeſts, though it hang like a Ball in the midſt of the Air. 3: The Beeing of the vaſt Sea, where there is ſuch abundance of waters as ſome think higher than the Earth, which yet are bounded and reſtrained from overflowing and drowning the land, and its inhabitants, as once they did, when their limits were for a while removed. 4: The Beeing of ſuch various Creatures above and below, eſpecially of thoſe which have motion and life in themſelves. 5: And chiefly the Beeing of Man; the curious workmanſhip of his Body in the Womb, eſpecially the Beeing of Mans Soul, which is immaterial, inviſible, rational, immortal, and which cannot ariſe from the power of matter (as the ſenſitive ſouls of Bruits) neither doth depend on the body in ſome of its Operations; Theſe and all the works which our eye doth ſee, our mind doth apprehend, do prove that there is a GOD, who have given a Beeing to them, and continueth them therein.

Q: 8: *Wherein lyeth the force of this Argument, to prove from the Beeing of all things, that there is a GOD?*

A: All

A: All things that have a Beeing, they muſt either, 1: Have their Beeing from Eternity; Or, 2: Muſt give a Beeing to themſelves; Or, 3: They muſt have their Beeing from GOD. 1. But firſt, they could not have their Beeing from Eternity; for then they would be infinit in duration, and ſo capable of no meaſure by Time; they would be neceſſary, and ſo capable of no alteration, or deſtruction; but both reaſon and experience doth evidence the contrary, therefore they are not Eternal. 2: Things cannot give a Beeing to themſelves, for that which giveth a Beeing to a thing, muſt be before it, and hence it would follow, that things ſhould be, and not be at the ſame time, which is a contradiction, and abſurd. 3: Therefore thirdly, it muſt neceſſarly follow, that there is a GOD, who is a neceſſary, Infinit and Eternal Beeing, who is Omnipotent, and hath given a Beeing to all other Creatures.

Q: 9: *What is the ſecond Argument to prove that there is a God?*

A: The ſecond Argument to prove that there is a GOD, may be drawn from the Government of all things. 1: The beautiful order and conſtant motion of Heavenly Bodies, ſhedding down lights and heat, and ſweet influences upon the Earth: Without which all living Creatures below would quickly languiſh and die. 2: The bottling up of waters in the Clouds, and ſprinkling of rain from thence upon the dry and parched ground, without which it would yield

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no fruit. 4. The cleaning of the Air, and fanning of the Earth with Wings, the Wind, without which in ſome hotter Climats the Inhabitants could not live. 4. The ſubjection of many ſtrong and fierce Creatures unto weak and timorous Man. 5. The ſubſerviency of irrational and inanimat Creatures one to another, and the guiding them without their own deſignment, unto their ends. 6. Notwithſtanding the various, innumerable and ſeeming contrary particular ends, which the many Creatures in the world have, the directing them without confuſion unto one common end, in which they do all agree: This doth undeniably prove, that there is an infinitly powerful, and wiſe God, who is the ſupream Lord and Governour of the World.

Q. 10. *What is the third Argument to prove that there is a God?*

A. The third Argument to prove that there is a God; may be drawn from the impreſſion of a Deity, upon the Conſciences of all men, in all Ages and Nations; which could not be ſo deep and univerſal were it a fancy only and groundleſs conceit. 1. The helliſh grips and laſhes, the horrible dreads and trembling of guilty conſciences; upon the commiſſion of ſome more notorious crime, which they do not fear puniſhment for from men; is a witneſs of a Deity to them, whoſe future vengeance they are afraid of. 2. The worſhip which heathens generally give unto falſe gods, is an evidence

that

that there is a true God, though they be ignorant of him.

Q. 11. *What is the fourth Argument to prove that there is a God?*

A. The fourth Argument to prove that there is a God, may be drawn from the Revelation of the Scriptures. The Majeſty, high Myſteries, Efficacy, and like Arguments, which prove that the Scriptures could have no other Author but God alone, do more abundantly prove that there is a God, who hath more clearly revealed himſelf, and his will in that Book, than in the Book of the Creatures.

Q. 12. *What is the fifth Argument to prove that there is a God?*

A. The fifth Argument to prove that there is a God, may be drawn from the Image of God on his People; the ſtamp of Holineſs upon Gods People, which maketh them differ from all others, and from what themſelves were before converſion, doth ſhew (as a Picture the Man) that there is a God, whoſe Image they bear, and who by the Almighty Power of his Spirit hath thus formed them after his own likeneſs.

Q. 13. *If it be ſo certain that there is a God, whence is it that there be ſo many Atheiſts, who believe there is no God?*

A. 1. There are many that live as if there were no God, and wiſh there were no God, who yet ſecretly believe that there is a God, and carry a dread of him in their Conſciences. 2. I hardly think that any who have moſt of all

blotted

blotted out the Impreſſions of God, and do endeavour to perſwade themſelves and others, that there is no God, are conſtantly of that mind, but ſometimes in great dangers, they are under convictions of a Deity. 3. There are none that have wrought up themſelves to any meaſure of perſwaſions, that there is no God, but ſuch whoſe intereſt doth ſway them, and blind them therein; becauſe they being ſo various, they know if there be a God, he will ſurely take vengeance upon them. 4. The thing is certain that there is a God, whether ſome believe it or no, as the Sun doth ſhine, though ſome may be blind, and not diſcern its light.

Queſt. 6. **How many perſons are there in the God-head?**

Anſ. There are three perſons in the God-head the Father, the Son, and the Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance equal in power and Glory.

Q. 1. *What is meant by the God-head?*

A. By the God-head is meant the Divine Nature or Eſſence.

Q. 2. *Are there three Divine Natures and Eſſences; Or, are there three Gods?*

A. No; For though the three perſons be God the Father God, the Son God, and the Holy Ghoſt God, yet there are not three Gods, but one God; the Eſſence of God is the ſame in all the three Perſons; 1 Joh:5:7: *There are three that bear record in Heaven, the Father, the Word, (that is the Son,) and the Holy Ghoſt, and theſe are one.*

Q. 3. *Why*

Q. 3. *What is meant by the three persons in the God-head?*

A. By the three persons in the God-head, we are to understand the same Nature of God with three ways of subsisting, each Person having its distinct Personal Properties.

Q. 4. *What is the Personal Property of the Father?*

A. The Personal Property of the Father is, to beget the Son, and that from all Eternity, Heb: 1: 5, 8: *Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? Unto the Son he saith, Thy Throne, O God, is for ever.*

Q. 5. *What is the Personal Property of the Son?*

A. The Personal Property of the Son is, to be begotten of the Father, John 1: 14: *We beheld his glory, the glory as of the only begotten of the Father.*

Q. 6. *What is the Personal Property of the Holy Ghost?*

A. The Personal Property of the Holy Ghost is, to proceed from the Father and the Son Joh: 15: 29: *And when the Comforter is come, [illegible] I shall send from the Father, even the Spirit of [illegible] which proceedeth from the Father, he shall te[illegible]*

Q: 7: *How doth it appear that the F[illegible]*

A. Because the Father is the C[illegible] other persons, and of every t[illegible] cause Divine Attributes an[illegible] bed unto him.

Q. 8. *How doth it a[illegible]*

A. 1. Because h[illegible]

[illegible] *Truth,* [illegible] *stifie of me.* [illegible] *ather is God?* [illegible] Original of the [illegible] ing else, and be- [illegible] Worship are ascri- [illegible] *ppear that the Son is God?* [illegible] is called God in [illegible]

ture, John 1: 1: *And the Word was God.* Rom: 9: 5: *Of whom as concerning the flesh, Christ came, who is over all God blessed for ever.* 2. Because the Attributes of God are ascribed unto him: Eternity, John 8: 58: *Before Abraham was, I am.* Omniscience, Joh: 21: 17: *Lord, thou knowest all things, thou knowest that I love thee.* Omnipresence, Mat: 18: 10: *Where two or three are gathered together in my Name, there am I in the midst of them.* Divine power, Heb: 1: 3: *He upholdeth all things by the Word of his power.* 3. Because the Honour and Worship which is due only to God doth belong to him: In him we must believe, John 14: 1: *Believe in me.* In his Name we must be baptized, Mat: 28: 19: *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Upon his Name we must call, 1 Cor: 1: 2: *With all that call upon the Name of the Lord Jesus Christ.* 4. Because if the Son were not God, he could not have been a fit Mediator.

Q. 9. *How doth it appear that the Holy Ghost is God?*

A. 1. Because the holy Ghost is called God, *Acts* 5:3,4: *Why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men, but unto God.* 2. Because the Attributes of God are ascribed unto him. Omnipresence, Psal: 139: 7: *Whither shall I go from thy Spirit?* Especially he is present in the hearts of all believers, John 14: 17: *He dwelleth in you, and shall be in you.* Omniscience, 1 Cor: 2: 10: *The Spirit searcheth all things.* 3. Because of the powerful works of the

the Spirit, which none but God can effect; ſuch as Regeneration, John 3: 5: *Except a man be born of the Spirit, he cannot enter into the Kingdom of God.* Guiding believers into all truth, John 16: 13: *Howbeit when the ſpirit of truth is come, he ſhall guide you into all truth.* Sanctification, *Rom:* 15: 16: *That the offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.* Comfort, called therefore the Comforter, John 15: 26: *But when the Comforter is come, whom I will ſend unto you from the Father, even the ſpirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.* Communion, 2 Cor: 13: 14: *The communion of the Holy Ghoſt be with you all.* 4. Becauſe the Honour and Worſhip due only unto God doth belong unto the Spirit. We muſt believe in him. This is an Article of the Creed (commonly called the Apoſtles Creed) I believe in the Holy Ghoſt. We muſt be baptized in his Name, Mat: 28: 19: *Baptizing them in the Name of the Father, and the Son, and the Holy Ghoſt.*

Q. 10. *How doth it appear that the Father, and the Son, and the Holy Ghoſt, being but one God, are three diſtinct Perſons?*

A. 1. The Father begetting, is called a Perſon in the Scripture, *Heb:* 10: 3. Chriſt is ſaid to be the expreſs image of his perſon; and by the ſame reaſon the Son begotten of the Father; is a perſon; and the Holy Ghoſt proceeding from the Father and the Son, is a perſon. 2. That the Father and the Son are diſtinct perſons, is evident from *John* 8: 16, 17, 18: *I am*

not alone, but I and the Father that ſent me. It is written in your Law, the teſtimony of two men is true: I am one that bear witneſs of my ſelf, and the Father that ſent me beareth witneſs of my ſelf. 3. That the Holy Ghoſt is a diſtinct perſon from the Father and the Son, appeareth from *John* 14: 16, 17: *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, even the Spirit of truth,* &c. 4. That the Father, Son, and Holy Ghoſt, are three diſtinct perſons in one eſſence, may be gathered from 1 John 5: 7: *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* Theſe three are either three ſubſtances, or three manifeſtations, or three perſons, or ſomething elſe beſides perſons. But 1. They are not three ſubſtances, becauſe in the ſame verſe they are called one. 2. They are not three manifeſtations, becauſe all the attributes of God are manifeſtations, and there would be more than three or thirteen, and then one manifeſtation would be ſaid to beget and ſend another, which is abſurd. 3. They are not ſomething elſe beſides perſons; Therefore they are three diſtinct perſons, diſtinguiſhed by their Relations, and diſtinct Perſonal Properties.

Q. 11. *What ſhould we judge of them that deny there are three diſtinct perſons in one God-head?*

A. 1. We ought to judge them to be blaſphemers, becauſe they ſpeak againſt the ever glorious God, who hath ſet forth himſelf in this diſtinction, in the Scriptures. 2. To be damnable

nable Hereticks. This Doctrine of the distinction of persons in the unity of Essence, being a fundamental truth, denyed of old by the *Sabellians*, *Arrians*, *Photinians*, and of late by the *Socinians*, who were against the God-head of Christ the Son, and of the Holy Ghost, amongst whom the *Quakers* are also to be numbred, who deny this distinction.

Quest. 7. **What are the Decrees of God?**

Ans. The Decrees of God are his eternal purpose, according to the Counsel of his own Will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.

Q. 1. *What is it for God to Decree?*

A. For God to Decree is eternally to purpose and fore-ordain, to appoint and determine what things shall be.

Q. 2. *How did God decree things that come to pass?*

A. God decreed all things according to the Counsel of his Will; according to his Will, and therefore most freely; according to the Counsel of his Will, and therefore most wisely, *Ephes.* 1: 11: *Being predestinated according to the purpose of him, who worketh all things according to the Counsel of his own Will.*

Q. 3. *Wherefore did God decree all things that come to pass?*

A. God decreed all things for his own glory.

Q. 4. *What sorts are there of Gods Decrees?*

A. There are Gods general Decrees, and Gods special Decrees.

Q. 5. *What are Gods general Decrees?*

A. Gods general Decrees are his eternal purpoſe, whereby he hath fore-ordained whatſoever comes to paſs; not only the Beeings of all Creatures, which he doth make, but alſo of their Motions and Actions, not only good Actions, which he doth effect, but alſo the permiſſion of all evil actions, Eph: 1: 11: *Who worketh all things after the counſel of his own will.* Acts 4: 27,28: *Againſt thy holy Child Jeſus, Herod, and Pontius Pilate, with the Gentiles, and people of Iſrael were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done.*

Q. 6. *What are Gods ſpecial Decrees?*

A. Gods ſpecial Decrees, are his Decrees of Predeſtination of Angels and Men, eſpecially his Decrees of Election and Reprobation of Men.

Q. 7. *What is Gods Decrees of Election?*

A. Gods Decrees of Election of Men, is his eternal and unchangeable purpoſe, whereby out of his meer good pleaſure, he hath in Chriſt choſen ſome men unto everlaſting life and happineſs, as the end; and unto faith and holineſs, as the neceſſary means in order hereunto, for the praiſe of his moſt rich and free grace, Eph: 1: 4, 5, 6: *According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy and without blame before him in love, being predeſtinated according to the good pleaſure of his Will, to the praiſe of the glory of his Grace.* 2 Theſ: 2: 13: *God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth.*

Q. 8. *What*

Q. 8. *What is Gods Decree of Reprobation of Men?*

A. Gods Decree of Reprobation is his eternal purpoſe according to his Soveraignity, and the unſearchable counſel of his own will, of paſſing by all the reſt of the children of men, which are not elected, and leaving them to periſh in their ſins unto the praiſe of the power of his wrath, and infinit juſtice in their everlaſting puniſhment, Rom: 9: 21, 22: *Hath not the potter power over the clay, of the ſame lump to make one veſſel to honour, and another to diſhonour? What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath, fitted to deſtruction?*

Q. 9. *Whence is it that God doth decree the election of ſome, and the reprobation of others, of the children of men?*

A. It was neither the good work foreſeen in the one, which moved him to chooſe them; nor the evil works foreſeen in the other, which moved him to paſs them by; but only becauſe he would, he chooſe ſome, and becauſe he would not, he did not chooſe the reſt; but decreed to withhold that grace, which he was no ways bound to give unto them, and to puniſh them juſtly for their ſins, as he might have puniſhed all, if he had ſo pleaſed, Rom: 9: 11, 13, 18: *The children being not yet born, neither having done good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth.* It was ſaid, *Jacob have I loved, but Eſau have I hated: for he hath mercy on whom he will have mercy, and whom he will he hardneth.*

Q. 10. *May any know whether they are elected or reprobated in this life?*

A. 1. Thoſe which are elected, may know their Election by their Effectual Calling, 2 Pet. 1: 10: *Give diligence to make your Calling and Election ſure.* 2. But ſecondly, None can know certainly in this life (except ſuch as have ſinned againſt the Holy Ghoſt) that they are reprobated, becauſe the greateſt ſinners (except ſuch as have committed that ſin) may be called, 1 Cor. 6: 9, 10, 11: *Neither fornicators, nor idolaters, nor adulterers, nor thieves,* &c. *ſhall inherit the Kingdom of God: and ſuch were ſome of you: but ye are waſhed, but ye are ſanctified, ye are juſtified in the Name of the Lord Jeſus, and by the ſpirit of our God.* And we read of ſome called at the eleventh hour *Mat.* 20: 6, 7.

Queſt. 8: How doth God execute his Decrees?

Anſ. God executeth his Decrees in the works of Creation and Providence.

Q. 1. *What is it for God to execute his Decrees?*

A. God executeth his Decrees, when he doth what he eternally purpoſed to do, when he bringeth to paſs what he had before ordained ſhould be.

Q. 2. *Wherein doth God execute his Decrees?*

A. God executeth his Decrees in the work of Creation, wherein he maketh all things, according as he eternally Decreed to make them; and in his Works of Providence, wherein he preſerveth and governeth all things, according to his eternal purpoſe and counſel.

Queſt.

Queſt. 9. **What is the work of Creation?**

Anſ. The work of Creation is Gods making all things of nothing by the Word of his Power, in the ſpace of ſix days, and all very good.

Q. 1. *What is meant by Creation?*

A. 1. Negatively, by Creation is not meant any ordinary production of Creatures, wherein ſecond cauſes are made uſe of. 2. Poſitively, Creation is, 1. A making things of nothing, or giving a Beeing to things, which had no Beeing before; Thus the Heavens were made of nothing, the Earth and Waters; and all the matter of inferior bodies were made of nothing; and thus ſtill the ſouls of men are made of nothing, being immediatly infuſed by God. 3. Creation is a making things of matter, naturally unfit, which could not by any power (put into any ſecond cauſes) be brought into ſuch a form; thus all beaſts and cattel, and creeping things, and the body of man was at firſt made of the Earth, and the duſt of the ground, and the firſt woman was made of a rib taken out of the man.

Q. 2. *Are all things that are made Gods Creatures?*

A. Yes, 1. All things that were made the firſt ſix days, were moſt properly and immediatly created by God.

2. All things that are ſtill produced are Gods creatures: 1. Becauſe the matter of them was at firſt created by God. 2. Becauſe the power which one creature hath of producing another, is from God. 3. Becauſe in all production God

doth concur as the firſt cauſe, and moſt principal Agent. And laſtly, becauſe the preſervation of things by God in their Beeing, is as it were a continued Creation.

Q. 5. *Whereby did God create all things at firſt?*

A. God created all things by the word of his power; It was the infinit power of God, which did put forth it ſelf in erecting the glorious frame of the heavens and the earth, and that by a word ſpeaking, Gen: 1: 5, 6: *God ſaid, let there be light, and there was light: let there be a firmament, and the firmament was made,* &c. Pſal: 33: 6, 9: *By the word of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth; he ſpake, and it was done; he commanded, and it ſtood faſt.*

Q. 4. *In what time did God create all things?*

A. God created all things in the ſpace of ſix days; he could have created all things together in a moment, but he took ſix days time to work in, and reſted on the ſeventh day, that he might the better apprehend the order of the Creation, and that we might imitate him in the working but ſix days of the week, and in reſting on the ſeventh.

Q. 5. *What was Gods work on the firſt day?*

A. On the firſt day, 1. God created Heaven, that is, the higheſt Heaven, called the third Heaven, which is removed above all viſible Heavens, where the Throne of God is, and the ſeat of the bleſſed; in which the Angels were created, who are called the Hoſt of Heaven, and

th

the ſons of God, who rejoyced in the view of the other works, *Job* 38: 7. 2. God created the earth and the water mingled together, without ſuch diſtinct beautiful forms, either of themſelves, or of the creatures, which afterwards were produced out of them. 3. God created light, which was after placed in the Sun and Moon, and other Stars when they were made.

Q. 6. *What was Gods work on the ſecond day?*

A. On the ſecond day, 1. God created the Firmament, which ſeemeth to exclude both the Heaven, in which afterwards the Sun, Moon and Stars were placed, and likewiſe the Air (called often Heaven in Scripture) where after the Birds did fly. 2. God divided the waters, which were above part of the firmament of the Air, from the waters beneath the firmament of the Air, that is, he placed diſtinct the waters which were above the clouds, from the waters which were mingled with the Earth.

Q. 7. *What was Gods work on the third day?*

A. On the third day God gathered the waters, which were mingled with the Earth, into one place, and called them Seas, and the dry Land which then appeared, he called Earth. He cauſed the Earth to bring forth all kinds of Trees, Plants, and Herbs, before there was any Sun or Rain upon the ground.

Q. 8. *What was Gods work on the fourth day?*

A. On the fourth day, 1. God made the great Lights, the Sun and Moon, and the leſſer Lights

Lights namely, the Stars, and placed them in the Heavens. 2. He appointed these Lights their motions, Office and Use to compass the Earth, to rule the day and night: and, to be for signs, and for seasons, and for days, and for years.

Q. 9. *What was Gods work on the fifth day?*

A. On the fifth day, 1. God made of the waters Whales, and all kind of great and small Fishes, with every living Creature, which moveth in the Sea. 2. God made of the Waters, all kind of winged Fowl, which fly in the open Heaven.

Q. 10. *What was Gods work on the sixth day?*

A. On the sixth day, 1. God made of the Earth all Beasts, and Cattel, and creeping things. 2. God made the first Man, his Body of the dust of the ground, and immediatly created his Soul in him, breathing in him the breath of life, and the Woman he made of a rib taken out of his side.

Q. 11. *Wherefore did God create all things?*

A. God created all things for his own glory, that he might make manifest, 1. The glory of his power, in effecting so great a work, making every thing of nothing by a word, [*Rev:* 4:11. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things.] 2. The glory of his wisdom, in the order and variety of his creatures, [*Psal:* 104: 24: O Lord, how manifold are thy works, in wisdom hast thou made them all.] 3. The glory

glory of his goodneſs, eſpecially towards man, for whom he provided firſt an habitation, and every uſeful creature, before he gave him his Beeing.

Q. 12. *In what condition did God create all things at firſt?*

A. God made all things at firſt very good, [*Gen:* 1: 31: And God ſaw every thing that he had mad made, and behold it was very good.] All the evil which ſince is come into the world, is either ſin it ſelf, which is the work of the devil and man, or the fruit and conſequent of ſin, God made man good and happy, man made himſelf ſinful and miſerable.

Queſt. 10. **How did God create Man?**

Anſ. God created man male and female, after his own image, in knowledge, righteouſneſs and holineſs with dominion over the creatures.

Q. 1. *Why did God create man male and female?*

A. God created man male and female, for their mutual help, and for the propagation of mankind, [*Gen:* 2: 18: And God ſaid, It is not good that the man ſhould be alone: I will make him an help meet for him. *Gen:* 1: 27, 28: God created man male and female, and God bleſſed them, and ſaid unto them, Be fruitful and multiply, and replenish the earth, and ſubdue it, *&c.*]

Q. 2. *What is meant by the image of God after which man was created?*

A. By the image of God, we are to underſtand the ſimilitude, or likeneſs of God, [*Gen:* 1: 26: And

1: 26: And God ſaid, let us make man in our image, after our likeneſs.]

Q. 3. *Wherein doth conſiſt the image of God, which was put upon man his firſt creation?*

A. 1. Negatively, the image of God doth not conſiſt in any outward viſible reſemblance of his body to God, as if God had any bodily ſhape. 2. Poſitively, the image of God doth conſiſt in the inward reſemblance of his ſoul to God, in knowledge, righteouſneſs, and true holineſs, [*Col:* 3: 10: Renewed in knowledge after the image of him that created him. *Eph:* 4: 24: Put on the new man, which after God is created in righteouſneſs and true holineſs.]

Q. 4. *What is included in this image of God, in knowledge, righteouſneſs, and holineſs as man had it at firſt?*

A. The image of God in man at the firſt, doth include the univerſal and perfect rectitude of the whole Soul; knowledge in his underſtanding, righteouſneſs in his will, and holineſs in his affections.

Q. 5. *What knowledge had man when he was created in his underſtanding?*

A. Man had in his firſt creation the knowledge of God, and his Law, and his Creatures, and all things which were neceſſary to make him happy.

Q. 6. *What righteouſneſs had man at firſt in his will?*

A. Man had at firſt in his will a diſpoſition accompanyed with an executive power to every thing

thing which was right, and to give that which was both due to God, and alſo to men, had there been any man beſides himſelf.

Q. 7. *What holineſs had man at firſt in his affections?*

A. Mans affections at firſt were holy and pure, free from all ſin, and defilement, free from all diſorder and diſtemper; they were placed upon the moſt holy, high, and noble object: Man at firſt had true and chief love to God, his deſires were chiefly after him, and his delight was chiefly in him, and no creature in the world had too great a ſhare. As for grief and ſhame, and the like affections, though they were in man radically, yet they were not in him actively, ſo as to put forth any acts, until he had committed the firſt ſin, then began he to mourn and be aſhamed.

Q. 8. *What dominion had man at his firſt Creation?*

A. Man had dominion not only over himſelf, and his own affections, but he had alſo dominion over the inferiour creatures, the fiſh, the fowls, and the beaſts: many of which, ſince mans diſobedience to the commands of God, are become diſobedient to the command of man, [*Gen.* 1: 28: God ſaid unto them, have dominion over the fiſh of the Sea, over the fowl of the Air, and over every creature which moveth upon the Earth.]

Queſt. 11. **What are Gods Works of Providence?**

Anſ. Gods

Anſ. Gods Works of Providence are his moſt holy, wiſe, and powerful preſerving, and governing all his Creatures, and all their actions.

Q. 1. *What are the parts of Gods Providence?*

A. The parts of Gods Providence are, 1. His preſervation of things, [*Pſal:* 36: 6: O Lord, thou preſerveſt man and beaſt.] 2. His government of things, [*Pſal:* 67: 4: Thou ſhalt govern the Nations on the Earth?]

Q. 2. *What is it for God to preſerve things?*

A. God preſerveth things, 1. When he continueth and upholdeth them in their Beeings, [*Pſal:* 119: 89, 90, 91: O Lord, thy word is ſettled in Heaven; thou haſt eſtabliſhed the Earth, and it abideth; they continue this day according to thine Ordinance.] 2. When he maketh proviſion of things needful for their preſervation, [*Pſal:* 145: 15, 16: The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon. Thou openeſt thine hand, and ſatisfieſt the deſire of every thing living.]

Q. 3. *What is it for God to govern things?*

A. God governeth things when he ruleth over them, and diſpoſeth and directeth them to his and their end, [*Pſal:* 66: 7: He ruleth by his power for ever, his eyes behold the Nations, let not the Rebellious exalt themſelves. *Prov:* 16: 9: A mans heart deviſeth his way, but the Lord directeth his ſteps.]

Q. 4. *What is the ſubject of Gods providence?*

A. The ſubject of Gods providence is, 1. All his creatures, eſpecially his Children, [*Heb:* 1: 3: Upholding

1: 3: Upholding all things by the word of his power. *Pſal*: 103: 19: His Kingdom ruleth over all. *Mat*: 10: 28, 30: Behold the fowls of the Air, they ſow not, neither do they reap, nor gather into barns, yet your Heavenly Father feedeth them; are ye not much better than they; Conſider the Lillies of the field how they grow, they toil not, neither do they ſpin, and if God clothe the graſs of the field, ſhall he not much more clothe you?] 2. All the actions of his creatures. 1. All natural actions, [*Act*: 17:28: In him we live and move.] 2. All morally good actions, [*Joh*: 15: 5, Without me ye can nothing,] that is nothing that is good. 3. All caſual actions, [*Exod*: 21: 12, 13: He that ſmiteth a man that he die, and ly not in wait, but God deliver him into his hand, I will appoint thee a place whether he ſhall flee.] 4. All morally evil actions, for ſins.

Q. 4. *How doth Gods providence reach ſinful actions?*

A. 1. God doth permit men to ſin, [*Act*: 14: 16: Who in time paſt ſuffered all nations to walk after their own ways. *Pſal*: 50: 21: Theſe things haſt thou done, and I kept ſilence.] 2. God doth limit and reſtrain men in their ſins, [*Pſal*: 76: 10: The remainder of wrath ſhalt thou reſtrain. 2 *Kin*: 19: 28: Becauſe thy rage againſt me is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back, *&c.*] 3. God doth direct and diſpoſe mens ſins to good ends,

ends, beyond their own own intentions, [*Iſa:* 10: 5, 6, 7: O Aſſyrian, the rod of mine anger, I will ſend him againſt a hypocritical Nation, *namely to chaſtiſe it for their ſin*, however, he meaneth not ſo, neither doth his heart think ſo, *&c. Gen:* 50: 20: But as for you ye thought evil againſt me, God meant it unto good, to ſave much people alive.]

Q. 6. *What are the properties of Gods providence?*

A. 1. God providences is moſt holy, [*Pſal:* 145: 17: The Lord is righteous in all his ways, and holy in all his works.] 2. Gods providence is moſt wiſe, [*Pſal:* 104: 24: O Lord, how manifold are thy works,] ſpeaking of his works of providence, as well as creation; [in wiſdom haſt thou made them all.] 3. Gods providence is moſt powerful, [*Dan:* 4:35: He doth according to his will in the army of heaven, and among the inhabitants of the earth, and none can ſtay his hand. *Pſal:* 66: 7: He ruleth by his power for ever.]

Queſt. 12. **What ſpecial act of Providence did God exerciſe towards man in the eſtate wherein they were created?**

Anſ. When God created man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the Tree of knowledge of good and evil upon the pain of death.

Q. 1. *What is a Covenant?*

A. A Covenant is a mutual agreement, and engagement between two or more parties, to give or do ſomething.

Q. 2. *What*

Q. 2. *What is Gods Covenant with man?*

A. Gods Covenant with man is his engagement, by promiſe of giving ſomething with a ſtipulation, or requiring ſomething to be done on mans part.

Q. 3. *How many Covenants hath God made with man?*

A. There are two Covenants which God made with man. 1. A Covenant of Works. 2. A Covenant of Grace.

Q. 4. *When did God enter into a Covenant of works with man?*

A. God did enter into a Covenant of Works with man immediatly after his Creation, when he was yet in a ſtate of innocency, and had committed no ſin.

Q. 5. *What was the promiſe of the Covenant of works which God made with man?*

A. The promiſe of the Covenant of Works, was a promiſe of *Life*; for Gods threatning *Death* upon Mans diſobedience, *Gen.* 2. 17. Implyeth his promiſe of Life upon Mans Obedience.

Q. 6. *What Life was it that God promiſed to Man in the Covenant of Works?*

A. The Life that God promiſed to Man in the Covenant of Works, was the continuance of Natural and Spiritual Life, and the donation of Eternal Life.

Q. 7. *Wherein doth Natural, Spiritual, and Eternal Life conſiſt?*

A. 1. Natural Life doth conſiſt in the Union of

of the Soul and Body. 2. Spiritual Life doth consist in the Union of God and the Soul. 3. Eternal Life doth consist in the Perfect, Immutable and Eternal Happiness, both of Soul and Body, through a perfect likeness unto, and an immediat Vision and Fruition of God, the chief good.

Q. 8. *What was the Condition of the first Covenant, and that which God required on Mans part, in the Covenant of Works?*

A. The Condition of, and that required by God on Mans part, in the Covenant of Works, was perfect Obedience, [*Gal.* 3: 12. The Law is not of Faith, but the Man that doth them shall live by them,] *Compared with* [illegible] [As many as are of the works of the Law, are under the Curse; For it is written, Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them.]

Q. 9. *In what respect was this Obedience (required of Man in the first Covenant) to be perfect?*

A. The Obedience required of Man in the first Covenant, was to be perfect. 1. In respect of the matter of it, all the powers and faculties of the Soul, all the parts and members of the Body were to be imployed in Gods service, and made use of as instruments of righteousness. 2. It was to be perfect in respect of the principle, namely, habitual righteousness, and natural disposition and inclination, to do any thing God required, without any indisposition or reluctance,

as

as the Angels do obey in Heaven. 3. It was to be perfect in respect of the end, which was chiefly to be God glory, sweying in all actions. 4. It was to be perfect in respect of the manner, it was to be with perfect love and delight; and exactly, with all the circumstances required in obedience. 5. It was to be perfect in respect of the time, it was to be constant and perpetual.

Q. 10. *What is the prohibition, or the things forbidden in the Covenant of works?*

A. The things forbidden in the Covenant of Works, is the eating of the Tree of Knowledge of good and evil, [*Gen*: 2: 16, 17: And the Lord God commanded, saying, of every Tree of the Garden thou mayest freely eat, but of the Tree of Knowledge of Good and Evil, thou shalt not eat of it.

Q. 11. *Why was this Tree called the Tree of the Knowledge of good and evil?*

A. Because man by eating the fruit of this Tree, did know experimentally what good he had fallen from, and had lost, namely, the Image and Favour of God, and what evil he was fallen into, namely, the evil of Sin and Misery.

Q. 12. *What was the penalty or punishment threatned upon the breach of the Covenant of Works?*

A. The punishment threatned upon the breach of the Covenant of Works, was Death, [*Gen*: 2: 17: In the day thou eatest thereof, thou shalt surely die: *Rom*: 6: 23, The wages of sin is Death.]

Q. 13. *What death was it that God threatned as the punishment of sin?* *A.* The

A. The death which God threatned as the puniſhment of mans ſin, was temporal death, ſpiritual death, and eternal death.

Q. 14. *Wherein doth temporal, ſpiritual, and eternal death conſiſt?*

A. 1. Temporal death doth conſiſt in the ſeparation of the ſoul from the body; this man was lyable unto, in the day that he did eat of the forbidden fruit, and not before. 2. Spiritual death doth conſiſt in the ſeparation of the ſoul from God, and loſs of Gods Image, this death ſeiſed upon man in the moment of his firſt ſin. 3. Eternal death doth conſiſt in the excluſion of man from the comfortable and beatifical preſence of God in glory for ever, together with the immediat impreſſion of Gods wrath, effecting moſt horrible anguiſh in the ſoul, and in the extream tortures in every part of the body, eternally in Hell.

Queſt. 13. **Did our firſt Parents continue in the eſtate wherein they were created?**

Anſ. Our firſt Parents being left to the freedom of their own will, fell from the eſtate wherein they were created by ſinning againſt God.

Q. 1. *What is meant by the freedom of the will?*

A. By the freedom of the will, is meant a liberty in the will, of its own accord to chooſe or refuſe, to do or not do, to do this, or to do that, without any conſtraint or force from any one.

Q. 2. *How many ways may the will be ſaid to be free?*

A. The

A. The will may be ſaid to be free three ways. 1. When the Will is free only to good; when the Will is not compelled or forced, but freely chooſeth only ſuch things as are good; thus the Will of God (to ſpeak after the manner of men) is free only to good, he can neither do, nor will any thing that is evil; ſuch alſo is the freedom of the Wills of Angels, and ſuch will be the freedom of the glorified Saints in Heaven; there neither is, nor will be any inclination of the Will unto any evil thing for ever, and yet good will be of free choice. 2. The Will may be ſaid to be free only unto evil, when the Will is not conſtrained, but freely chooſeth ſuch things as are evil and ſinful: thus the Will of the Devil is free only unto ſin, and thus the Wills of all the children of men in the World, whileſt in a ſtate of nature, are free only unto ſin. 3. The Will may be ſaid to be free, both unto good and evil, when it ſometimes chooſeth that which is good, and ſometimes that which is evil; ſuch is the freedom of the Wills of all regenerate perſons, who have in ſome meaſure recovered the Image of God; they chooſe good freely through a principle of Grace wrought in them by the Spirit, yet through the remainder of corruption, at ſometimes their Wills are inclined to that which is ſinful.

Q. 3. *What freedom of Will had man at his firſt creation?*

A. The freedom of Will which man had at his firſt creation, was a freedom both to good and evil,

evil, though the natural inclination and diſpoſition of his will was only to good; yet being mutable or changeable, through temptations it might be altered, and might become inclinable unto evil.

Q. 4. *How were our firſt Parents left to the freedom of their own will?*

A. Our firſt Parents were left to the freedom of their own wills, when God withheld that further grace which he was no ways bound to give unto them which would ſtrengthem them againſt the temptation, and preſerve them from falling into ſin.

Q. 5. *How did our firſt Parents fall, when they were left to the freedom of their own will?*

A. Our firſt Parents being left to the freedom of their own will, through the temptation of the Devil, who ſpake unto them in the Serpent, through the deſireableneſs of the fruit of the forbidden Tree to their ſenſual appetites, and through their deſireableneſs of being made wiſe and like unto God, by eating thereof unto their rational appetite, and through the hopes of eſcaping the puniſhment of death threatned by God, they did venture againſt the expreſs command of God to eat of this Tree, the woman being firſt beguiled, and perverted by the Devil, did eat, and then the man being perſwaded by his wife, and the Devil too, did eat alſo, [*Gen.* 3: 4, 5, 8: And the Serpent ſaid unto the woman, ye ſhall not ſurely die: For God doth know that in the day ye eat thereof, then your eyes ſhall

ſhall be opened, and ye ſhall be as gods, knowing good and evil. And when the woman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo to her husband with her, and he did eat. 2 *Cor*: 11: 3: The Serpent beguiled *Eve* through his ſubtility. 1 *Tim*: 2: 14: The woman being deceived was in the tranſgreſſion.]

Q. 6. *What was the ſtate in which our firſt Parents were created from whence they fell?*

A. The ſtate wherein our firſt Parents were created, and from whence they fell, was a ſtate of innocency, [*Eccl*: 7: 29: Lo, only this have I found, that God made man upright, but they have ſought out many inventions.]

Q. 7. *Whereby did our firſt Parents fall from the eſtate wherein they were created?*

A. Our firſt Parents fell from the eſtate wherein they were created by ſinning againſt God.

Queſt. 14. **What is ſin?**

A. Sin is any want of conformity unto, or tranſgreſſion of the Law of God.

Q. 1. *What is meant by the Law of God; which ſin is a breach of?*

A. By the Law of God is meant the Commandments which God the Creator and Supream Lawgiver, hath laid upon all the children of men, his creatures and ſubjects as the rule of their obedience.

Q. 2. *Where is the Law of God to be found?*

A. The Law of God in ſome part of it, and more darkly is to be found written upon the hearts of all men, *Rom*: 2: 15: But moſt plainly and fully it is to be found written in the Word of God.

Q. 3. *How many kinds of Laws of God are there in the word of God?*

A. 1. There is the Judicial Law, which concerned chiefly the Nation of the Jews, and in every reſpect doth not bind all other Nations. 2. There is the Ceremonial Law, which is in no part of it binding upon any, but for a time; namely, before the coming of Chriſt, who fulfilled this Law, and abrogated it. 3. There is the Moral Law, written at firſt by God himſelf in Tables of Stone, which is a ſtanding Rule of obedience unto the end of the world.

Q. 4. *What is meant by the want of conformity to the Law of God?*

A. By want of conformity to Gods Law, is meant both an unſuteableneſs and diſagreeableneſs to the Law of God, and not obſervation, and not obedience to it.

Q. 5. *What ſins doth the want of conformity to the Law include?*

A. The ſins included in the want of conformity to the Law of God, are, 1. Original ſin, and that natural enmity in the heart againſt the Law of God, [*Rom*: 8: 7: The carnal mind is enmity againſt God, and it is not ſubject to the Law of God, neither indeed can be.] 2. All ſins of omiſſion; The former is a want of conformity

formity of heart, the latter a want of conformity of Life to Gods Law.

Q. 6. *What is it to tranſgreſs the Law of God?*

A. To tranſgreſs the Law, is to paſs the bounds which are ſet in the Law.

Q. 7. *How doth it appear that the tranſgreſſion of the Law is ſin?*

A. It doth appear from [1 *Joh:* 3: 4: Whoſoever committeth ſin, tranſgreſſeth the Law, for ſin is the tranſgreſſion of the Law.]

Q. 8. *Is nothing a ſin then but what is againſt the Law?*

A. Nothing is a ſin, but what God hath either expreſly, or by conſequence forbidden in his Law.

Queſt. 15. **What was the ſin whereby our firſt Parents fell from the eſtate wherein they were created?**

A. The ſin whereby our firſt Parents fell from the eſtate wherein they were created, was their eating the forbidden fruit.

Q. 1. *Why did God forbid our firſt Parents to eat of this fruit?*

A. Not becauſe there was any intrinſical evil in the Fruit of the forbidden Tree, it being as indifferent in it ſelf to eat this Tree, as any other Tree in the garden; but God did forbid them to eat of the Fruit of this Tree, to try their Obedience.

Q. 2. *Could this ſin of eating the forbidden Fruit be very heinous, when the thing in it ſelf was indifferent?*

A: 1: Though

A: 1: Though the eating the Fruit was indifferent in it ſelf; Yet when ſo expreſly forbidden by God, it ceaſed to be indifferent, but was abſolutely unlawful, and a great ſin. 2. This ſin of eating the forbidden Fruit was ſuch a ſin, as included many other ſins, as it was circumſtantiated.

Q: 3: *What ſins did the eating of the forbidden fruit include?*

A: The ſins included in our firſt Parents eating the forbidden fruit, were, 1. Rebellion against God their Soveraign, who had expreſly forbidden them to eat of this Tree. 2. Treaſon in conſpiring with the Devil, Gods Enemy, againſt God. 3. Ambition, in aſpiring to a higher ſtate, namely to be as God. 4. Luxury in indulging ſo much to pleaſe the ſenſe of Taſte, which did inordinatly deſire this Fruit. 5. Ingratitude to God, who had given leave to eat of any Tree of the garden beſides. 6. Unbelief, in not giving credit to the threatning of death, but believing the Devil, who ſaid, they ſhould not die, rather than God, who told them they ſhould ſurely die, did they eat of this fruit. 7. Murder, in bringing Death, by this ſin upon themſelves, and all their poſterity; These and many other ſins, were included in this ſin of our firſt Parents eating of the forbidden Fruit; which did render it exceeding heinous in the ſight of God.

Queſt. 16. **Did all mankind fall in Adams firſt tranſgreſſion?**

A. The

A: The Covenant being made with *Adam*, not only for himſelf, but for his poſterity; all mankind deſcending from him by ordinary generation, ſinned in him, and fell with him in his firſt tranſgreſſion.

Q: 1: *Did all Mankind, without any exception, fall in* Adam's *firſt tranſgreſſion*?

A: No; for our Lord Jeſus Chriſt, who was one of *Adams* poſterity, did not fal with *Adam*, but was perfectly free, both from Original and Actual ſin, [*Heb:* 7: 26: Such a High Prieſt became us, who is holy, harmleſs, undefiled, ſeparat from ſinners, 1 *Pet:* 2: 22: Who did not ſin.]

Q: 2: *How was it that the Lord Jeſus Chriſt eſcaped the fall with* Adam?

A: Becauſe our Lord Jeſus deſcended from *Adam* by extraordinary generation, being born of a Virgin, [*Mat:* 1: 18: Now the birth of Chriſt was on this wiſe, when as his Mother Mary was eſpouſed to *Joſeph*, before they came together, ſhe was found with Child of the Holy Ghoſt.]

Q: 3: *Did all the poſterity of* Adam *beſides Chriſt fall in his firſt ſin*?

A: All the poſterity of *Adam*, beſides Chriſt, deſcending from him, by ordinaty generation, did fal in his firſt ſin, [*Rom:* 5: 12: By one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all for that all have ſinned.]

Q: 4: *How could all the poſterity of* Adam, *being then unborn, fall in this ſin*?

A: All the Posterity of *Adam* were in him before they were born, and so they sinned in him, and fell with him, [1 *Cor:* 15. 22: As in *Adam* all die, so in *Christ* shall all be made alive.]

Q: 5: *How were all* Adams *Posterity in him when he first sinned?*

A: 1: They were in him virtually, they were in his loyns, and as *Levi* is said to pay Tithes in *Abraham*, when only in his loyns, *Heb:* 7: 9: So *Adams* posterity sinned in his loyns. 2. They were in him representatively; *Adam* was the common head, and representative of all mankind.

Q: 6: *What Reason is there, that the posterity of* Adam *should fall with* Adam *their representative?*

A: Because the Covenant of Works, wherein life was promised upon condition of obedience was made with *Adam*, not only for himself, but also for his Posterity; therefore, as if *Adam* had stood, all his Posterity had stood with him: So *Adam* falling, they all fell with him.

Q: 7: *How could* Adam *being the representative of all his Posterity, when there was none of them in beeing, to make choice of him for their representative?*

A: 1: It was more fit *Adam* should be the representative of his Posterity than any else, being the Father of them all. 2. Though they did not choose him for their representative, yet God did choose him, and God made as good a choice for them, as they could have made for themselves.

Quest: 17: **Into what estate did the fall bring Mankind?** *A:* The

A: The fall brought mankind into an eſtate of ſin and miſery.

Queſt: 18: **Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?**

A: The ſinfulneſs of that eſtate whereinto man fell, conſiſts in the guilt of *Adams* firſt ſin, the want of Original Righteouſneſs, and the corruption of his whole nature, which is commonly called Original ſin, together with all actual tranſgreſſions which proceed from it.

Q: 1: *How many ſorts of ſins are there which denote the ſinfulneſs of that eſtate of man by the fall?*

A: The are two ſorts of ſins, namely, Original ſin, and actual ſin.

Q: 2: *Wherein doth Original ſin conſiſt?*

A: Original ſin doth conſiſt in three things. 1. In the guilt of *Adams* firſt ſin. 2. In the want of Original Righteouſneſs. 3. In the corruption of his whole Nature.

Q: 3: *How are the children of men guilty of* Adams *firſt ſin?*

A: All the children of men are guilty of *Adams* firſt ſin by imputation, as the Righteouſneſs of Chriſt, the ſecond *Adam*, is imputed unto all the ſpiritual ſeed; namely, to all Believers; So the ſin of the firſt *Adam* is imputed to all the natural Seed, which came forth of his loins, [*Rom*: 5:19: As by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.]

Q: 4: *What is included in the want of Original Righteouſneſs?*

A: The,

A: The want of Original Righteouſneſs doth include, 1. Want of true Spiritual Knowledge in the mind, [1 *Cor:* 2: 14: The natural man receiveth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned.] 2. Want of inclinations and power to do good, and want of all ſpiritual affections in the will and heart, [*Rom:* 7: 7: In me, (that is, in my fleſh) dwelleth no good thing, and how to perform that which is good, I find not.]

Q: 5: *Is the want of Original Righteouſneſs a ſin?*

A: Yes, becauſe it is a want of conformity to the Law of God, which requireth Original and habitual Righteouſneſs, as well as Actual.

Q: 6: *If God withhold this Original Righteouſneſs, is not he the Author of ſin?*

A: No, becauſe though man be bound to have it, yet God is not bound to reſtore it, when man hath loſt it; and it is not a ſin, but a puniſhment of the firſt ſin, as God doth withhold it.

Q: 7: *How could the ſouls of* Adams *poſterity, not yet created, nor having relation to* Adam, *be juſtly deprived of Original Righteouſneſs?*

A: The ſouls of *Adams* poſterity never had a beeing without relation to *Adam*, they being created in the Infuſion and Conjunction of them to their body, and through their relation to the Common Head, partake juſtly of the common puniſhment.

Q: 8: *Wherein doth conſiſt the corruption of the whole Nature of man?*

A: The

A: The corruption of the Nature of man doth conſiſt in the Univerſal Depravation, which is in every part of Man ſince the Fall. 1. In the darkneſs and defilement of the mind, [*Eph:* 5:8: Ye were ſometimes darkneſs, but now ye are light in the Lord.] And [*Tit:* 1: 15: The minds and conſciences of the unbelieving are defiled.] 2. In the crookedneſs and enmity of the heart, and will againſt God, and his Law, [*Rom:* 8: 9: The carnal mind (that is the carnal heart is enmity againſt God) and is not ſubject to the Law of God, neither indeed can be.] As alſo in the inclination of the heart unto ſin, and the worſt of ſins, there being the ſeed of all manner of ſins in the heart, as it is corrupted with Original ſin, [*Mat:* 15: 19: Out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies.] 3. In the diſorder and diſtemper of the affections, all of them being naturally ſet upon wrong objects through this inherent corruption. 4. The members alſo of the body are infected, being ready weapons and inſtruments of unrighteouſneſs, *Lam:* 6: 13.

Q: 9: *How is the corruption of Nature conveyed then to all the children of men?*

A: 1: It is not from God, who is the Author of all good, but of no evil; for though he withhold Original Righteouſneſs, yet he doth not infuſe Original corruption. 2. It is conveyed by natural Generation, in the Union and Conjunction of Soul and Body; the Soul being de-

ſtitute or void of Original Righteouſneſs, is infected with this corruption; as liquor is tainted, which is put into a tainted Veſſel: but the way of its conveyance is one of the moſt difficult things in Divinity to underſtand.

Q: 10: *Have we reaſon to deny this Original corruption, becauſe we have no reaſon clearly to underſtand the way of its conveyance?*

A: No, Becauſe the Scripture doth aſſert, that our Natures ſince the fall are corrupted, [*Gen:* 5: 3: *Adam* (though made after the likeneſs of God) begat a Son after his own likeneſs, that is, with a corrupt nature. *Joh:*3:6: That which is born of the fleſh, is fleſh. *Pſal:* 51: 5: Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me. *Eph:*2:1: You hath he quickned, who were dead in treſpaſſes and ſins.] 2: Experience doth tell us, that in every one there is a natural antipathy to good, and a pronneſs to evil; therefore, as when a mans houſe is on fire, it is greater wiſdom to endeavour to quench it, than to enquire how it was ſet on fire; ſo it is greater wiſdom to endeavour the removal of this natural corruption, than to enquire how it was conveyed.

Q: 11: *Do not ſanctified Parents beget children without natural corruption?*

A: No; Becauſe Parents that are ſanctified, are ſanctified but In part, their nature remaining in part corrupted; and they beget children according to their nature, and not according to their grace; as the winnowed Corn that is ſown groweth

groweth up with husks upon it; or as the circumciſed Jews did beget uncircumciſed children, in the fleſh as well as in the heart.

Q: 12: *Why is this ſin called Original ſin?*

A: Becauſe we have it from our birth or original, and becauſe all our actual tranſgreſſions do proceed from it.

Q: 13: *What is actual ſin?*

A: Actual ſin is any breach of Gods Law, either of Omiſſion or Commiſſion; either in Thought, Heart, Speech, or Action. Of which more in the Commandments.

Queſt: 19: **What is the miſery of that eſtate whereinto man fell?**

A: All Mankind by their fall loſt Communion with God, are under his Wrath and Curſe, and ſo made lyable to all the miſeries of this life, to death it ſelf, and to the pains of hell for ever.

Q: 1: *Wherein doth mans miſery by the fall conſiſt?*

A: Mans miſery by the fall conſiſts in three things, 1. In what man hath loſt. 2. In what man is brought under. 3. In what man is lyable unto.

Q: 2: *What hath man loſt by the fall?*

A: Man by the fall hath loſt Communion with God.

Q: 3: *Wherein did this Communion with God conſiſt, which man by the Fall hath loſt?*

A: The Communion with God, which man by the Fall hath loſt, doth conſiſt in the gracious

ous presence and favour, together with the sweet fellowship and enjoyment of God in the Garden of *Eden*: This Man by the Fall was deprived of, and all his Posterity, whilest in their fallen estate, are without it; [*Gen*: 3: 8: And *Adam* and his wife hid themselves from the presence of the Lord; *verse* 23, 24: And the Lord sent him forth from the garden of *Eden*, and so drove out the man. *Eph*: 2: 12: At that time we were without Christ, having no hope, and without God in the world.]

Q: 4: *Is the loss of Communion with God a great misery and loss?*

A: Yes, because God is our chief good, and in communion with him doth consist mans happiness; therefore the loss of Communion with God is mans greatest loss.

Q: 5: *What is man brought under by the Fall?*

A: By the Fall man is brought under Gods wrath and curse, [*Eph*: 2: 3: And were by nature children of wrath even as others; *Gal*: 3: 10: As many as are of the works of the Law, (that is all such who are under the Covenant of Works, as all unbelievers are,) are under the curse.]

Q: 6: *Is it a great misery to be under Gods wrath and curse?*

A: Yes, because as his favour is better nor life, so his wrath and displeasure is worse than death; his blessing maketh blessed and happy, his curse maketh wretched and miserable.

Q: 7: *What is the punishment which man is lyable unto by the Fall?*

A: Man

A: Man is lyable by the Fall: 1: Unto all the miſeries in this life: 2: To death it ſelf: 3: To the pains of Hell for ever.

Q: 8: *What are the miſeries in this life which men are lyable unto by the Fall?*

A: The miſeries in this life which man is lyable unto by the Fall, are either external, or internal, and ſpiritual.

Q: 9: *What are the external miſeries of this life, which the Fall hath brought upon mankind?*

A: All the external miſeries, which either are, or have been in the world, are the effects of this Fall, and ſin doth expoſe men to all ſorts of miſeries, 1: To more publick and general calamities, ſuch as Peſtilence, Famine, Sword, Captivity, and the like, [*Ezek*: 5: 17: I will ſend upon you Famine, and Peſtilence, and bring the Sword upon thee:] 2: Sin doth expoſe men unto more ſecret and particular miſeries, ſuch as, 1: All ſorts of ſickneſs in their bodies, [*Deut*: 28: 22: The Lord ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, *&c*:] 2: Loſſes of their Eſtates, [*Deut*: 28: 36: Thou ſhalt build an houſe, but thou ſhalt not dwell therein; thou ſhalt plant a Vineyard, and thou ſhalt not gather the grapes thereof:] 3: Reproaches and diſgrace on their names, *verſe* 37: Thou ſhalt become a Proverb and a By-word of Loſſes and Relations, and every other external afflictions, and miſeries which men are lyable unto in this life for their ſins.

Q: 10: *What*

Q: 10: *What are the internal and ſpiritual miſeries which men are lyable unto in this life by the Fall?*

A: Men by the Fall are lyable, 1: To the thraldom of the Devil, to be led about by him at his Will, [2 *Tim:* 2: 26: And that they may recover themſelves out of the ſnare of the Devil, who are taken captive by him at his will:] 2: To Judiciary blindneſs of mind and a reprobate ſenſe, [*Rom:* 11: 8: God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear: [*Rom:* 1: 28: Becauſe they liked not to retain God in their knowledge, God gave them over to a reprobate ſenſe:] 3: To Judiciary hardneſs of heart, ſear'dneſs and benumneſs of conſcience, [*Rom:* 9: 18: Whom he will, he hardneth: 1 *Tim:* 4: 2: Having their conſcience ſeared as with an hot iron: *Eph:* 4: 19: Who being paſt feeling have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs:] 4: To vile affections, [*Rom:* 1: 26, 27: For this cauſe God gave them up to evil affections; and they burned in their luſts, one towards another, men with men, working that which is unſeemly:] 5: To ſtrong deluſions and to the belief of damnable errors, [2 *Theſſ:* 2: 11, 12: God ſhall ſend them ſtrong deluſions, to believe a lie, that they all might be damned that believe not the truth, but had pleaſure in unrighteouſneſs:] 6: To diſtreſs and perplexity of mind, dread and horrour of ſpirit, and deſpairful agonies through the

the apprehenſion of certain future Wrath, [*Heb:* 10: 27: There remaineth nothing, but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries.]

Q: 11: *What is the puniſhment which man by the fall is lyable to at the end of this life?*

A: Man by the fall at the end of this life is lyable unto death it ſelf, [*Rom:* 5: 12: Death paſſed upon all, for that all have ſinned: *Rom:* 6: 23: The wages of ſin is death.]

Q: 13: *Is death a puniſhment upon all upon whom it is inflicted?*

A: 1: Though death be the conſequent of ſin in all, yet to believers through Chriſt it is unſtinged, and it is an out-let to miſery and an inlet to glory: 2: Death to the wicked and unbelievers, is a dreadful puniſhment, being a King of Terrors, and a grim Serjeant, that is ſent by God to arreſt the wicked, and convey them into future miſery.

Q: 13: *What is the puniſhment which man by the Fall is lyable unto in the other world?*

A: The puniſhment which man by the Fall is lyable unto in the other world, is the puniſhment of hell for ever.

Q: 14: *Wherein doth conſiſt the puniſhment of hell?*

A: The puniſhment of hell doth conſiſt, 1: In the puniſhment of Loſs: 2: In the puniſhment of ſenſe.

Q: 15: *What will be the puniſhment of Loſs in Hell?*

A: The puniſhment of Loſs in Hell, will be a baniſhment

baniſhment from the comfortable preſence of God, and an excluſion, or ſhutting out from heaven, where the Saints will have a fullneſs, and eternity of joy and happineſs, [*Mat*: 25: 31: Depart from me, ye curſed: *Luk*: 13: 28: Ye ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, and all the Prophets in the kingdom of God, and you your ſelves thruſt out: *Pſal*: 16: 11: In thy preſence is fullneſs of joy, and at thy right hand there are pleaſures for evermore.]

Q: 16: *What will be the puniſhment of ſenſe in Hell?*

A: The puniſhment of Senſe in Hell, will be both upon the Soul, and on the Body: 1: The Souls of the wicked in hell will be filled with horrour and anguiſh, through the ſtroakes of Gods immediat vengeance, and the bitings of the never dying worm of Conſcience, [*Heb*: 10: 31: It is a fearful thing to fall into the hands of the living God: *Mark* 9: 24: Where their worm dieth not, and the fire is not quenched:] 2: The Bodies of the wicked in hell, will be moſt grievouſly tormented in every part and member, and that both in extremity, and to Eternity, [*Mat*: 25: 41: Depart from me, ye curſed into everlaſting fire prepared for the Devil and his angels: *Mat*: 13: 41, 42: The Son of man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom, all them that do iniquity; and ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth.]

Queſt:

Queſt: 20: **Did God leave all Mankind to periſh in the eſtate of ſin and miſery?**

A: God having out of his meer good pleaſure, from all eternity elected ſome to everlaſting life, did enter into a covenant of Grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer.

Q: 1: *Did all mankind periſh in the eſtate of ſin and miſery, into which they are fallen?*

A: No, for ſome God doth bring out of the eſtate of ſin and miſery, into an eſtate of ſalvation, [*Phil:* 1: 28: Being in nothing terrified by your adverſaries, which to them is an evident token of perdition, but to you of ſalvation, and that of God.]

Q: 2: *Whom doth God bring into an eſtate of ſalvation?*

A: God doth bring all his elect people into an eſtate of ſalvation, unto which he hath choſen them, [2 *Theſſ:* 2: 12: God hath from the beginning choſen you to ſalvation.]

Q: 3: *What are the elect people of God?*

A: The elect people of God are thoſe, whom from all eternity, out of his meer good pleaſure, he hath choſen unto everlaſting life, [*Eph:* 1: 4, 5: According as he hath choſen us in him before the foundation of the world: Having predeſtinated us unto the adoption of children, according to the good pleaſure of his will: [*Acts* 13: 48: As many as were ordained to eternal life, believed.]

Q: 4: *By*

Q: 4: *By whom doth God bring his elect into an eſtate of ſalvation?*

A: God doth bring his Elect into an eſtate of ſalvation by a Redeemer, [*Acts* 4: 12: Neither is ſalvation in any other; for there is none other Name under heaven given among men, whereby we muſt be ſaved.]

Q: 5: *In what way doth God bring his Elect into an eſtate of ſalvation?*

A: God doth bring his Elect into an eſtate of ſalvation in the way of his Covenant.

Q: 6: *By vertue of which Covenant of God is it, that his Elect are ſaved?*

A: 1: Not by vertue of the Covenant of Works, [*Gal:* 3: 12: As many as are of the works of the Law are under the curſe: *v:* 21: If there had been a Law given, which could have given life, verily righteouſneſs ſhould have been by the Law:] 2: It is by vertue of the Covenant of grace that the Elect are ſaved.

Q: 7: *With whom was the Covenant of grace made?*

A: As the Covenant of works was made with the firſt *Adam* and all his poſterity, ſo the Covenant of Grace was made with Chriſt the ſecond *Adam*, and in him with the Elect, as his ſeed, which are the Iſrael of God, [*Gal:* 3: 16: Now to *Abraham* and to his ſeed were the promiſe made, (that is, not the promiſe of making all Nations bleſſed) he ſaith not, and to ſeeds, as of many, but as one, and to thy ſeed, which is Chriſt: *Heb:* 8: 10: This is the Covenant that I will make with the houſe of Iſrael.]

Q: 8: *Was*

Q: 8: *Was it the ſame Covenant which was made with Chriſt, and the Elect?*

A: No; for there was a Covenant which God made with Chriſt as a Mediator and the Repreſentative of the Elect, which was the foundation of all that Grace which he made with themſelves in and through Chriſt.

Q: 9: *What was the Covenant which God made with Chriſt, as the head and repreſentative of the Elect?*

A: God doth Covenant and promiſe to Chriſt as the repreſentative of the Elect, that upon condition he would ſubmit to the penalty, which the ſins of the Elect did deſerve, and undertake in all things, the office of a Mediator, he ſhould be ſucceſsful, ſo as to juſtifie and ſave them, [*Iſa*: 53: 10, 11: When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed and the pleaſure of the Lord ſhall proſper in his hand. And by his knowledge ſhall my righteous ſervant juſtifie many.]

Q: 11: *Was this a Covenant of Grace, which God made with Chriſt, when it required perfect obedience?*

A: It was a Covenant of Grace in reference to the Elect, whom Chriſt did repreſent, ſince hereby the obedience was accepted at the hands of their repreſentative, which the Covenant of Works acquired of themſeves, [2 *Tim*: 1: 9: Who hath ſaved us, according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.]

Q: 11: *What are the promiſes of the Covenant of grace,*

grace, which God had made with the Elect through Chriſt?

A: The promiſe of the Covenant of grace, which God hath made with the Elect through Chriſt, are either more general, or more particular. 1. More generally God hath promiſed to the Elect through Chriſt, That he will be to them a God, and they ſhall be to him a people, *Heb:* 8: 10: Theſe two promiſes are ſo general and comprehenſive, that they include all the reſt: The promiſe that he will be to them a God, doth include his ſpecial favour and affection, together with all the expreſſions of it, in taking care of them, and making proviſion of all temporal and ſpiritual good things for them here, and giving them eternal life, and happineſs in the other world; They promiſe that they ſhall be to him a people, doth include the giving them all theſe gifts and qualifications, as are requiſite to that eſtate and relation. 2. More particularly, God in the Covenant of Grace hath promiſed to the Elect through Chriſt, 1. Illumination, that he will teach them the knowledge of himſelf, and that more fully and clearly than they had, or could be taught, one by another, [*Heb:* 8: 11: They ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: For all ſhall know me from the leaſt to the greateſt.] 2. Remiſſion, that he will forgive their ſins, [*ver:* 12: For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities I will

will remember no more.] 3. Sanctification ; [*verſe* 10: I will put my Law into their minds, and write them in their heart.] There are alſo promiſes of Sanctification which belong to this Covenant, [*Ezek*: 36: 25, 26, 27: I will ſprinkle clean water upon you, and you ſhall be clean : A new heart alſo will I give you, and a new ſpirit will I put within you. And I will take the ſtonny heart out of your fleſh, and I will give you a heart of fleſh : I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them.]

Q: 12: *What is the Condition of the Covenant of Grace ?*

A: The condition of the Covenant of Grace, whereby the Elect have an actual intereſt in all the things promiſed, is Faith, by which they have an Intereſt in Chriſt, [*John* 3: 16: Whoſoever believeth in him, ſhall not periſh, but have everlaſting life. *Acts* 16: 31: Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.]

Q: 13: *Why is the Covenant with the Elect, called the Covenant of Grace ?*

A: Becauſe not only the things promiſed to the Elect are Grace, or the free gift of God, which they do not in the leaſt deſerve ; but alſo becauſe Faith the condition of this Covenant, whereby the Promiſes are made theirs) is Gods gift and work, wrought in them by his ſpirit which in his Covenant he promiſeth unto them, [*Eph*: 2: 8: By grace ye are ſaved, through

through faith, and that not of your ſelves, it is the gift of God. *Col*: 2: 12: You are riſen through faith of the operation of God.]

Q: 15: *Was the Covenant which God made with the children of Iſrael of old, a Covenant of works, or a Covenant of Grace?*

A: The Covenant which God made of old with the children of *Iſrael* was not a Covenant of Works, but the ſame Covenant of Grace, as to the ſubſtance of it, which is made known in the Goſpel. For 1. It was impoſſible, that any of the fallen children of *Adam* ſhould be juſtified and ſaved by the Covenant of Works, [*Gal*: 2: 16: by the works of the Law ſhall no fleſh be juſtified.] 2. The children of *Iſrael* had the ſame Mediator of the Covenant, and Redeemer, which the people of God have now, namely, the Lord Jeſus Chriſt who was typified by *Moſes*, and by the Sacrifices under the Law. 3. They had the ſame promiſes of Remiſſion and Salvation. 4. They had the ſame condition of Faith required to enable them to look to, and lay hold on Chriſt, held forth to them in types and figures.

Q: 15: *Wherein doth the diſpenſation of the Covenant of Grace under the Goſpel differ from the diſpenſation of it under the Law?*

A: The diſpenſation of the Covenant of Grace under the Goſpel, doth differ from the diſpenſation of it under the Law. 1. In regard of the eaſineſs of the Covenant under the Goſpel; under the Law it was burdenſome and Ceremonial rites and ſervices required, are called a yoke of bondage,

bondage, [*Gal*: 5: 1: Which yoke is now removed.] 2. In regard of the clearneſs of the diſpenſation under the Goſpel; under the Law Chriſt was not yet come, but was held forth in types and figures, and dark ſhadows; and the Promiſes, eſpecially of eternal life, were more obſcure; but now the ſhadows are fled, Chriſt the ſubſtance being come, and life and immortality is brought more clearly to light by the Goſpel, 2 *Tim*: 1: 10. 3. In regard of the power and efficacy; There was a weakneſs of legal diſpenſation, and therefore a diſanulling of it, *Heb*: 7: 18: Under the Goſpel there is a more powerful influence of the Spirit, which is promiſed more plentifully, *Acts* 2: 17. 4. In regard of the extent of it: The legal diſpenſation was confined to the Nation of the Jews; whereas the Goſpel diſpenſation doth extend to the Gentiles and any Nation, [*Mark* 19: 15: Go ye into all the world, and preach the Goſpel to every creature.]

Queſt. 21. **Who is the Redeemer of Gods Elect?**

Anſ: The only Redeemer of Gods Elect, is the Lord Jeſus Chriſt, who being the eternal Son of God became Man: and ſo was and continueth to be God and Man in two diſtinct natures, and one Perſon for ever.

Q. 1. *What is he called that is the Redeemer of Gods Elect?*

A. The Redeemer of Gods Elect is called the Lord Jeſus Chriſt.

Q. 2. *Why*

Q. 2. *Why is he called the Lord?*

A. Becauſe of his univerſal Soveraignity and Dominion, Acts 10. 36. *He is Lord over all.*

Q. 3. *Why is he called Jeſus?*

A. Becauſe he is the Saviour of his people, [*Mat.* 1. 21. Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their ſins.]

Q. 4. *Why is he called Chriſt?*

A. Becauſe he is anointed by the Father unto his Office with the Holy Ghoſt, which was given to him without meaſure, [*Acts* 17: 38: God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power: *Joh:* 3: 38: God giveth not the Spirit by meaſure unto him.]

Q. 5. *How doth the Lord Jeſus Chriſt redeem the Elect of God?*

A: The Lord Jeſus Chriſt doth redeem the Elect of God, 1. By Purchaſe, paying the price of blood for them, [1 *Pet:* 18: 19: Ye are not redeemed with corruptible things as ſilver and gold, but with the blood of Jeſus Chriſt, as of a Lamb without blemiſh, and without ſpot. 1 *Tim:* 2: 6: Who gave himſelf a ranſom.] 2. By Conqueſt, reſcuing them through his Almighty power out of the ſnare of the Devil, who before led them captive, [*Eph:*4:8: He led captivity captive. *Col:* 2: 15: And having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them in it.]

Q. 6. *Whoſe Son is the Lord Jeſus Chriſt?*

A. The Lord Jeſus Chriſt is the Eternal Son of God.

Q. 7. *How*

Q: 7: *How doth the Lord Jesus Christ differ from other Sons of God?*

A. 1. Angels are called the Sons of God, but they are Sons of God by Creation, [*Job* 38: 7: All the Sons of God shouted for joy.] 2. Saints are called the Sons of God by Adoption and Regeneration, [*Gal:* 4: 5: That we might receive the adoption of Sons. 1 *Joh:* 4: 7: Every one that loveth, is born of God.] 3. The Lord Jesus Christ is the Natural Son of God by eternal generation, [*Heb:* 1: 5: Unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee?]

Q. 8. *What did Christ the eternal Son of God become, that he might redeem the Elect?*

A. Christ, that he might redeem the Elect, being the eternal Son of God, became man, [*John* 1: 14: And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten son of the Father, full of grace and truth. *Gal.* 4. 4. When the fullness of time was come, God sent forth his Son, made of a Woman.]

Q. 9. *How was it necessary in order unto the redemption of the Elect, that Christ should become man?*

A. It was necessary in order to the redemption of the Elect, that Christ should become man, 1. That he might be capable of suffering death for them; which as God he was uncapable of, without which suffering of death, there could have been no remission or salvation, [*Heb:* 9: 22: Without shedding of bloud there is no remissi-

on.] 2. That he might be their high Prieſt, to reconcile them unto God, [*Heb:* 2: 16, 17: For verily he took not upon him the nature of Angels; but the ſeed of *Abraham*; Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Prieſt in things pertaining to God, to make reconciliation for the ſins of the people.]

Q. 10. *Was it neceſſary that the Redeemer of the Elect ſhould be God as well as man?*

A. Yes, becauſe if he had not been God as well as Man, 1. He could not have born up under, nor have got looſe from the weight of wrath, which man laid upon him for the ſins of Men. 2. His ſufferings would have been but of finit extent, and ſo could not have made ſatisfaction to Gods infinit juſtice, which was offended by ſin.

Q. 11. *How is Chriſt God and Man?*

A. Chriſt is God and Man, by an Hypoſtatical or Perſonal Union, both his Natures, Divine and Humane, remaining diſtinct, without compoſition or confuſion in one and the ſame Perſon.

Q. 12. *Will this Union of the Divine and Humane Nature in Chriſt never be diſſolved?*

A. No, for he was and continueth to be God and Man in two diſtinct Natures, and one Perſon for ever, [*Heb:* 7: 24: Becauſe he continueth for ever, he hath an unchangeable Prieſthood.]

Q. 13. *May*

Q. 13. *May the Properties of the Divine Nature be aſcribed to the Humane Nature, or the Properties of the Humane Nature be aſcribed to the Divine Nature of Chriſt?*

A. Though it be improper to aſcribe the Properties of the one Nature to the other Nature; yet by vertue of this near Union of both Natures in one Perſon, there is a communication of the Properties of each Nature to the Perſon of Chriſt.

Queſt. 22. **How did Chriſt being the Son of God become Man?**

A. Chriſt the Son of God became Man, by taking to himſelf a true Body, and a reaſonable Soul, being conceived by the Power of the Holy Ghoſt in the Womb of the Virgin *Mary*, and born of her, yet without ſin.

Q. 1. *Was it a voluntary act in Chriſt the Son of God to become Man?*

A. Yes, becauſe he took on him the Humane Nature, that he might be hereby fitted to be our Redeemer, [*Heb:* 10: 6, 7: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, lo, I come. *Heb:* 2: 26: He took on him the ſeed of *Abraham.*]

Q. 2. *Was Chriſt the Son of God a real Man like unto other Men?*

A. Chriſt the Son of God was real Man, taking on himſelf the two eſſential parts of Man, 1. He had a real body of fleſh, and blood, and bones, not a phantaſtical body, which is a body only in appearance, [*Luke* 24: 30: Behold, my

hands and feet, handle me and ſee, for a ſpirit hath not fleſh and bones as ye ſee me have.] 2. He had a real rational Soul, and his Divine Nature did not ſupply the place of the Soul, [*Iſai*: 58: 10: Thou ſhalt make his Soul an offering for ſin: *Mat*: 26: 38: My Soul is exceeding ſorrowful even unto death.]

Q. 3. *Was the birth of Chriſt like unto the birth of other men?*

A. No: For Chriſt was born of a Virgin, namely the Virgin *Mary*, [*Iſai*: 7: 14: Behold a Virgin ſhall conceive and bear a Son. *Mat*: 1: 24, 25: And Joſeph took unto him *Mary* his Wife, and knew her not till ſhe had brought forth her firſt-born Son; and he called his Name Jeſus.]

Q. 4. *How could Chriſt be born of a Virgin?*

A. It was a miraculous conception by the power of the Holy Ghoſt in the Womb of the Virgin *Mary*, [*Luke* 1: 34, 35: And *Mary* ſaid to the Angel, How ſhall this be, ſeing I know not a man? And the Angel ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that Holy thing which ſhall be born of thee, ſhall be called the Son of God.]

Q. 5. *Was Chriſt born in ſin, like unto other men?*

A. No: For however Chriſt took upon him the Nature of man, and many humane Infirmities, yet he was perfectly free from ſinful infirmities, [*Heb*: 4: 15: We have not an an High Prieſt, which cannot be touched with the feeling

ling of our infirmities, but was in all points tempted like as we are, yet without ſin.]

Queſt. 23. **What Offices doth Chriſt execute as our Redeemer?**

A. Chriſt as our Redeemer, executeth the Offices of a Prophet, of a Prieſt, and of a King, both in his Eſtate of Humiliation and Exaltation.

Q. 1. *What is it to execute an Office?*

A. To execute an Office, is to do or perform what belongeth to an Office.

Q. 2. *How many Offices doth Chriſt execute as our Redeemer?*

A. There are three Offices Chriſt doth execute as our Redeemer. 1. The Office of a Prophet, [*Acts* 3: 33: Moſes truly ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, him ſhall ye hear in all things whatſoever he ſhall ſay unto you.] 2. The Office of a Prieſt, [*Heb*: 4: 6: Thou art a Prieſt for ever after the Order of Melchiſedeck.] 3. The Office of a King, [*Pſal*: 2: 6: Yet have I ſet my King upon my holy hill of Zion.]

Q. 3. *In what eſtate doth Chriſt execute theſe Offices?*

A. 1. Chriſt executeth theſe Offices in his eſtate of humiliation here on Earth. 2. Chriſt doth execute theſe Offices in his eſtate of Exaltation now in Heaven.

Queſt. 24. **How doth Chriſt execute the Office of a Prophet?**

A. Chriſt executeth the Office of a Prophet,

in revealing to us by his Word and Spirit the will of God for our Salvation.

Q. 1. *What doth Christ reveal to us as a Prophet?*

A. Christ as a Prophet doth reveal unto us the will of God for our Salvation.

Q. 2. *What is meant by the will of God which Christ doth reveal?*

A. By the will of God which Christ doth reveal, is meant the whole Counsel of God, or whatever God would have us to know, believe, and do in order unto Salvation.

Q. 3. *Whereby doth Christ reveal unto us the will of God for our Salvation?*

A. Christ doth reveal unto us the will of God for our Salvation. 1. By his Word, [*Joh:* 20: 31: These things are written that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his Name.] 2. By his Spirit, [*Joh:*14:16: The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.]

Q. 4. *Which is the word of Christ, whereby he doth reveal us the will of God?*

A. The whole Book of the Scriptures of the Old, especially of the New Testament, is the word of Christ, [*Col:* 3: 16: Let the word of God dwell in you richly.]

Q. 5: *How are the whole Scriptures the word of Christ, when but a small part of them were spoken by his own mouth?*

A: The whole Scriptures are the word of Christ,

Christ, for as much as the Prophets and Apostles, and other Pen-men of the Scriptures, wrote not their own word but the word which they had from the Spirit of Christ, [1 *Pet*: 1: 10, 11: Of which Salvation the Prophets have enquired, searching what, or what manner of time the Spirit of Christ, which was in them did signifie, when it testified before hand the sufferings of Christ, *&c.*]

Q: 6: *Is the word of Christ without his Spirit, sufficient to teach us the will of God for our Salvation?*

A: The word without the Spirit of Christ is insufficient to teach us the will of God for our Salvation, because it is by the Spirit of Christ only, that we are enabled to discern, and receive the things necessary to Salvation, [1 *Cor*: 2: 14: The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.)

Q: 7: *Is the Spirit of God without his word sufficient to teach us the will of God for our Salvation?*

A. Christ by his Spirit without his Word, could teach us the Will of God, but he doth not, neither hath promised now to do it, since the whole Will of God necessary to our Salvation, is revealed in his Word: The Word of Christ without his Spirit, cannot; the Spirit of Christ without his Word, will not teach us the Will of God for our Salvation.

Quest: 25: **How doth Christ execute the Office of a Priest?**

A: Christ

A: Christ executeth the Office of a Priest in his once offering up of himself a Sacrifice to satisfie Divine Justice, reconcile us to God, and in making continual intercession for us.

Q: 1: *What is the first part of Christs Priestly Office?*

A: The first part of Christs Priestly Office is his offering up a Sacrifice to God for us, [*Heb:* 8: 5: Every High Priest is ordained to offer Gifts and Sacrifices, wherefore it is of necessity, that this man have somewhat to offer.]

Q: 2: *What is a Sacrifice?*

A: A Sacrifice is an holy offering tendred to God by a Priest of Gods appointment.

Q: 3: *Was Christ a Priest of Gods appointment?*

A: Yes: For he was called and anointed by God to this Office, [*Heb:* 5: 4, 5, 6: No man taketh this honour to himself, but he that was called of God, as was *Aaron*: So also Christ glorified not himself to be made an High Priest, but he that said, Thou art a Priest for ever, after the Order of Melchisedeck.]

Q: 4: *What Sacrifice did Christ offer to God for us?*

A: Christ did offer to God for us the Sacrifice of himself, [*Heb:*9:26: But now once in the end of the world hath he appeared, to put away sin by the Sacrifice of himself.]

Q: 3: *Did Christ offer this Sacrifice of himself often?*

A: No: But he offered the Sacrifice of himself once only, this being sufficient for our sins, [*Heb:* 9: 21: Christ was once offered, to bear the sins of many.]

Q: 6: *Wherefore*

Q. 6. *Wherefore was it that Christ did offer the sacrifice of himself unto God for us?*

A. Christ did offer the Sacrifice of himself unto God for us: 1. That thereby he might satisfie Gods Justice for us. 2. That thereby he might reconcile us unto God.

Q. 7. *How doth it appear that Christ did satisfie Gods justice by the sacrifice of himself?*

A. 1. Because Christs sacrifice of himself was of sufficient worth to satisfie Gods Justice, infinitly offended by our sins, being the sacrifice of him, who as God was of infinit Dignity. 2. Because this sacrifice of Christ was accepted by God in the behalf of sinners, [*Eph:* 5: 2: Christ hath loved us, and given himself for us, an offering and sacrifice to God for a sweet smelling savour.] 3. It doth further appear, because Christ in his death, who was our sacrifice, did bear our sins; or the punishment due for our sins, and wherefore did he bear them, but for the satisfaction of Gods Justice? [1 *Pet:* 2: 24: Who his own self bare our sins in his own body on the tree.] And he is said to give his life a ransom for many, [*Mat:* 20: 28: Which ransom was Gods satisfaction.]

Q. 8. *What is the Consequent of the satisfaction which Christ hath given to God by the sacrifice of himself?*

A. The consequent of Christs satisfaction by this sacrifice, is our reconciliation unto God, [*Eph:* 2: 16: That he might reconcile both unto God in one body by the Cross.]

Q. 9. *What is the ſecond part of Chriſts Prieſtly Office?*

A. The ſecond part of Chriſts Prieſtly Office is his making interceſſion for us, [*Iſai*: 53: 12: He bare the ſins of many, and made interceſſion for the tranſgreſſors.]

Q. 10. *What doth Chriſt for us in his interceſſion?*

A. Chriſt in his interceſſion doth pray unto, and plead with God, as our advocat, that through the merit of his death, we might be actually reconciled, our perſons accepted, our ſins pardoned, our conſciences quieted, our prayers anſwered, and at laſt our ſouls ſaved, [1 *Joh*: 2: 1: If any man ſin, we have an Advocat with the Father, even Jeſus Chriſt, the righteous. *Joh*: 14: 14: If ye ask any thing in my Name, I will do it.]

Q. 11. *Where doth Chriſt make interceſſion for us?*

A. Chriſt doth make interceſſion for us at the right hand of God in Heaven, [*Rom*: 8: 34: It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.]

Q. 12. *Doth Chriſt make interceſſion for us only for a time?*

A. Chriſt maketh interceſſion for us continually, and for ever, [*Heb*: 7: 25: He is able to ſave them to the uttermoſt, that come unto God by him, ſeing he ever liveth to make interceſſion for them.]

Q. 13. *Wherein doth Chriſts Prieſtly Office differ from the Prieſtly Office under the Ceremonial Law?*

A. 1. The

A. 1. The Prieſts under the Law, were Prieſts after the order of *Aaron*, but Chriſt is a Prieſt after the order of *Melchiſedeck*, without Father, as Man, without Mother, as God, *&c.* *Heb*: 7: from *verſe* 10: to *verſe* 20. 2. The Prieſts under the Law, were ſinful; but Chriſt is holy, and perfectly free from ſin, [*Heb*: 7: 26: Such an high Prieſt became us, who is holy, harmleſs, undefiled, ſeparat from ſinners.] 3. The Prieſts under the Law were many, becauſe mortal, but Chriſt is the one only High Prieſt, of his Order, and abideth continually, [*Heb*: 7: 23, 24: They truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death; but this man continueth ever.] 4. The Prieſts under the Law were conſecrated, and ſettled in their Office without an Oath, but Chriſt with an Oath, [*Heb*: 7: 21: For theſe Prieſts were made without an Oath, but this was with an Oath, by him that ſaid unto him, the Lord ſware, and will not repent, thou art a Prieſt for ever, *&c.*] 5. The Prieſthood under the Law was changeable, [*Heb*: 7: 12, 24: For the Prieſthood being changed, there muſt be of neceſſity a change alſo of the Law; But this man hath an unchangeable Prieſt-hood.] 6. The Prieſts under the Law offered up many Sacrifices, as thoſe of Bulls and Goats, and the Bloud of others; but Chriſt offered up but one Sacrifice, and that the Sacrifice of himſelf, and his own bloud, [*Heb*: 9: 25: Not yet that he ſhould offer himſelf often, as the High Prieſt entred into the

the Holy Place, every year with the bloud of others. *Chap*: 10: 12: He offered one Sacrifice for ſin for ever.] 7. The Prieſts under the Law offered Sacrifices for themſelves, for their own ſins, as well as for the ſins of the people, but Chriſt offered ſacrifice only for others, being himſelf without ſin, [*Heb*: 7: 27: Who needeth not dayly, as thoſe High Prieſts, to offer up Sacrifice firſt, for his own ſins, and then for the people.] 8. The Sacrifices which the Prieſts under the Law did offer, were Types of Chriſts Sacrifice, not being ſufficient in themſelves to take away ſin, nor accepted any further than Chriſt was eyed in them. But Chriſts Sacrifice of himſelf was the thing typified, and is efficacious in it ſelf for Remiſſion, and for it ſelf is accepted, [*Heb*: 10: 1: For the Law having a ſhadow of good things to come, can never by theſe ſacrifices make the comers thereunto perfect. *verſe* 4: For it is not poſſible that the bloud of Bulls and Goats can take away ſin: *verſe* 14: Chriſt by one offering hath perfected for ever them that are ſanctified.] 9. The Prieſts under the Law appeared in behalf of the people before God in the Temple, the Holy Place made with hands; but Chriſt appeareth before God in Heaven for us, [*Heb*:9:24: Chriſt is not entred into the Holy Place made with hands, which are the Figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us.] 10. The Prieſt under the Law had only the office of Prieſt-hood; but Chriſt is *Prieſt*, *Prophet*, and *King*. Queſt.

Queſt. 26. **How doth Chriſt execute the Office of a King?**

Anſ. Chriſt executeth the Office of a King, in ſubduing us to himſelf, in ruling and defending us, and in reſtraining and conquering all his and our Enemies.

Q. 1. *Over whom doth Chriſt execute his Kingly Office?*

A. Chriſt doth exerciſe his Kingly Office, 1. Over his Elect People, [*Joh:* 1: 49: Thou art the Son of God, thou art the King of Iſrael.] 2. Over his and their enemies, [*Pſal:* 110: 2: Rule thou in the midſt of thine enemies.]

Q. 2. *How doth Chriſt exerciſe his Kingly Office over the Elect People?*

A. Chriſt doth exerciſe his Kingly Office over his Elect People, 1: In ſubduing them to himſelf. 2. In his ruling them. 3. In defending them.

Q. 3. *What doth Chriſt in ſubduing his Elect People to himſelf ſuppoſe?*

A. Chriſt ſubduing his Elect People to himſelf doth ſuppoſe, that at firſt they are ſtubborn and diſobedient, rebellious, and enemies unto him, [*Tit.* 3. 3. For we our ſelves were ſometimes fooliſh and diſobedient, ſerving diverſe luſts. *Col.* 1. 21. You were ſometimes alienated, and enemies in your mind by wicked works.]

Q. 4. *What doth Chriſts ſubduing his Elect People to himſelf imply?*

A. Chriſts ſubduing his Elect People to himſelf, doth imply his effectual calling them, and bringing

bringing them under his government, wherein by his Word and Spirit, he doth conquer their ſtubbornneſs, and enmity, and makes them a willing people to himſelf, [*Pſal.* 110. 3. Thy people ſhall be a willing people in the day of thy power.]

Q. 5. *How doth Chriſt rule his people?*

A. Chriſt doth rule his people, 1. By giving them Laws, unto which they are to conform their hearts and lives, [*Iſaiah* 33.22. The Lord is our Law-giver, the Lord is our King.] 2. By annexing or adding to his Laws, Threatning of puniſhing the Diſobedient, and Promiſes of rewarding the Obedient, [*Rev.* 2. 23. I will kill her children with death, and all the Churches ſhall know that I am he, which ſearcheth the reins and heart; and I will give to every one of you according to your works.] 3. By appointing Church-Officers, not only for declaring and publiſhing of Laws, but alſo for execution of ſome threatnings, who having the Key of Diſcipline, as well as the Key of the Doctrine committed to them, as to rule under him in the Church, and have power of binding and looſing, of adminiſtring Church Cenſures, and relaxing or taking them off, [*Matth.*16.19. And I will give unto thee the Keys of the Kingdom of Heaven, and whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven; and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.] 4. And chiefly, Chriſt doth rule his people inwardly by his Spirit, whereby he doth

doth write his Laws in their hearts working in them a diſpoſition and ſtrength, to yield to him that obedience which he requireth, [*Heb.* 8. 10. I will put my Laws into their mind, and write them in their heart. 2 *Cor.* 3. 3. Ye are the Epiſtle of Chriſt, written not with Ink, but with the Spirit of the Living God, not in Tables of ſtone, but in the fleſhly Tables of the heart.]

Q. 6. *How doth Chriſt defend his people?*

A. Chriſt doth defend his people, 1. By hiding them under his wings, [*Matth.* 33. 27. How often would I have gathered thy Children together, as a hen gathereth her chickens under her wings. *Pſal.* 91. 4. He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt, his truth ſhall be thy ſhield and buckler.] 2. By reſtraining and conquering all his and our enemies.

Q. 7. *Who are the enemies of Chriſt and his people?*

A. The enemies of Chriſt and his people are the Devil, the Fleſh, the World, and Death.

Q. 8. *What is it for Chriſt to reſtrain his, and his peoples enemies?*

A. Chriſt doth reſtrain his, and his peoples enemies, when (their power remaining) he doth ſet bounds and limits to them, over which he doth not ſuffer them to paſs.

Q. 9. *What is it to Chriſt to conquer his, and his peoples enemies?*

A. Chriſt doth conquer his, and his peoples enemies, when he taketh away their power in part, that they have not dominion over his people;

ple; but then he doth compleatly conquer them, when he doth bring all enemies under his feet, and utterly doth abolish and destroy them, [*Rom.* 8. 37. In all these things we are more than conquerors through him that loved us. 1 *Cor.* 15. 25. For he must reign, till he hath put all his enemies under his feet.]

Quest. 27. **Wherein doth Christs Humiliation consist?**

Ans. Christs Humiliation consisteth in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the Wrath of God, and the cursed death of the Cross, in his being buried, and continuing under the power of death for a time.

Q. 1. *In what things did Christ humble himself?*

A. Christ did humble himself, 1. In his Birth. 2. In his Life. 3. In his Death.

Q. 2. *How did Christ humble himself in his Birth?*

A. Christ humbled himself in his Birth, in that he being the eternal Son of God, in time became man, and was born, not of a great Princess, but of a mean Virgin; not in a stately Palace, but in the Stable of an Inn; and in stead of a Cradle, was laid in a Manger, [*Luke* 1. 48. He hath regarded the low estate of his Hand-maid: *Luke* 2. 7. And she brought forth her first-born Son, and wrapped him in swadling clothes, and laid him in a Manger, because there was no room for him in the Inn.]

Q. 3. *How did Christ humble himself in his life?*

A. Christ did humble himself in his life, in that,

that, 1. He ſubjected himſelf to the Law, [*Gal.* 4. 4. God ſent forth his Son, made of a Woman; made under the Law.] 2. He conflicted with the temptations of the Devil, [*Mat.* 4. 1. Then was Jeſus led up of the Spirit into the Wilderneſs, to be tempted of the Devil.] 3. He endured the Contradictions, Reproaches, and Indignities of wicked men [*Heb.* 12. 3. Conſider him, who endured ſuch contradiction of ſinners againſt himſelf: *Matth.* 10. 25. If they have called the Maſter of the houſe Beelzebub, how much more them of his Houſhold.] 4. He underwent the ſinleſs infirmities of the fleſh, ſuch as wearineſs, hunger, thirſt, and the like, in regard of his Body: and grief and ſorrow, in regard of his Soul, [*John* 4: 6: Jeſus being wearied with his journey, ſat on the well. *Mat:* 4: 2: When he had faſted fourty days and fourty nights, he was afterwards an hungred. *Iſai:* 53: 3: He is a man of ſorrows, and acquainted with grief.]

Q. 4. *How did Chriſt humble himſelf in his death?*

A. Chriſt humbled himſelf in his death, 1. In regard of the Antecedents of it. 2. In regard of death it ſelf. 3. In regard of the conſequents of it.

Q. 5. *How did Chriſt humble himſelf in regard of the Antecedents of his death?*

A. Chriſt humbled himſelf in regard of his Antecedents of his death, 1. In permitting *Judas* to betray him. 2. In ſubmitting him to the

the Officers to take him. 3. In hearing *Peter* deny him. 4. In ſuffering the people to mock him, ſpit on him, buffet him, and *Pilate* to ſcourge and condemn him, with many affronts and indignities, which were offered unto him, *Mat.* 26. *and* 27. *Chapters.*

Q. 6. *How did Chriſt humble himſelf in regard of his Death it ſelf?*

A. Chriſt humbled himſelf in regard of his Death it ſelf, in that, 1. The kind of his Death was an accurſed and diſgraceful Death, as alſo a lingring and painful Death, being the Death of the Croſs, [*Phil:* 2: 8: He humbled himſelf and became obedient unto Death, even the Death of the Croſs. *Gal:* 3: 13: Chriſt was made a Curſe for us; as it is written, Curſed is every one that hangeth on a Tree.] 2. He, together with the pain of his body on the Croſs, endured the wrath of God due for Mans ſin in his Soul, [*Mat:* 27: 26: About the ninth hour, Jeſus cried with a loud voice, my God, my God, why haſt thou forſaken me?]

Q. 7. *How did Chriſt humble himſelf in regard of the conſequents of his Death?*

A. Chriſt humbled himſelf in regard of the conſequents of his Death, in that, 1. He was buried, [*Mat:* 27: 59, 60: And when Joſeph had taken the body, he wrapped it in a clean Linen Cloth, and laid it in his own new Tomb.] 2. He continued under the power of death for a time, namely, until the third day, [*Mat:* 14: 40: As *Jonas* was three days and three nights in the

the Whales belly, ſo ſhall the Son of man be three days and three nights in the heart of the Earth.]

Q. 8. *What doth Chriſts humiliation aſſure us of?*

A. Chriſts humiliation doth aſſurs us of our Redemption, through the merits of his ſufferings, [*Eph:* 1: 7: In whom we have redemption through his bloud, even the forgiveneſs of ſins.]

Q. 9. *What doth Chriſts humiliation, eſpecially his death teach us?*

A. Chriſts humbling himſelf unto death doth teach us, 1. To humble our ſelves, and be lowly, like unto our Maſter, [*Mat.* 11. 29. Learn of me, for I am meek and lowly in heart.] 2. That as Chriſt died for our ſins, ſo we ſhould die to ſin, and not be unwilling to ſuffer, and to die for his ſake, if called thereunto, [*Rom:* 6. 8: If we be dead with Chriſt, we ſhall alſo live with him: *ver:* 11: Reckon your ſelves to be dead indeed unto ſin. 1 *Pet:*4:1: Foraſmuch as Chriſt hath ſuffered for us, arm your ſelves likewiſe with the ſame mind.]

Queſt. 28. **Wherein conſiſts Chriſts Exaltation?**

Anſ. Chriſts Exaltation conſiſts in his riſing again from the Dead on the third day, in aſcending up into Heaven, and ſitting at the right hand of God the Father, and in coming to judge the world at the laſt day.

Q. 1. *What is the firſt part of Chriſts Exaltation?*

A. The

A. The firſt part of Chriſts Exaltation, is his Reſurrection from the Dead.

Q. 2. *How do you prove that Chriſt roſe again from the Dead?*

A. By many Witneſſes which ſaw him, and converſed with him after his Reſurrection. [1 *Cor:* 15: 5, 6: He was ſeen of *Cephas*, then of the Twelve, after he was ſeen of above five hundred Brethren at once.] 2. Becauſe otherwiſe our Faith would be in vain, the guilt of ſin would ſtill remain upon us, and there would be no hope for us, [1 *Cor:* 15: 17: If Chriſt be not raiſed, your faith is in vain, ye are yet in your ſins.]

Q. 3. *By whom was Chriſt raiſed from the Dead?*

A. Chriſt was raiſed from the Dead by his own Power and Spirit, whereby he was declared to be the Son of GOD, [*John* 10: 17, 18: I lay down my life, that I might take it again; I have power to lay it down, and I have power to take it again. *Rom:* 1: 4: Declared to be the Son of God with power, according to the Spirit of Holineſs by the Reſurrection from the Dead.]

Q. 4. *How ſoon did Chriſt riſe after his Death?*

A. Chriſt aroſe again from the Dead on the third day, [1 *Cor:* 15: 4: He was buried and roſe again the third day, according to the Scriptures.]

Q. 5. *Did Chriſt riſe again with the ſame body which was buried?*

A. Chriſt did riſe again with the ſame body,

for he bore the print of the Nails in his Hands and in his Feet, and of the Spear in his Side, [*John* 20: 27: Reach hither thy finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side.]

Q. 6. *Was not Chriſts body corrupted in the Grave like the body of others?*

A. No; for God did not ſuffer him to ſee corruption, [*Acts* 13: 37: He whom God raiſed ſaw no corruption.]

Q. 7. *Was not Chriſts body mortal after his Reſurrection?*

A. No; for then his body did put on Immortality, [*Rom:* 6: 9: Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.]

Q. 8. *What doth the Reſurrection of Chriſt teach us?*

A. The Reſurrection of Chriſt doth teach us to walk in newneſs of life, [*Rom:* 6: 4: Like as Chriſt was raiſed from the dead by the glory of his Father; even ſo we alſo ſhould walk in newneſs of life]

Q. 9. *What doth the Reſurrection of Chriſt aſſure us of?*

A. The Reſurrection of Chriſt doth aſſure us, that our bodies ſhall be raiſed again from the dead on the laſt day, [1 *Cor:* 15: 20: Now is Chriſt raiſed from the dead, and he is become the firſt fruits of them that ſlept.]

. 10. *What is the ſecond part of Chriſts Exaltation?*

A. T

A. The second part of Christs Exaltation is his Ascension into heaven.

Q. 11. *How do you prove that Christ ascended into Heaven?*

A. By the Scripture Record of the Witnesses which saw him, [*Luke* 24: 50, 51: And he led them out as far as Bethany, and he lifted up his hands, and blessed them, and while he blessed them, he was parted from them, and carried up into Heaven.]

Q. 12. *How long after Christs Resurrection was his Ascension?*

A. Christs Ascension was fourty days after his Resurrection, [*Acts* 1: 2, 3: Until the day in which he was taken up, after he had given Commandments unto the Apostles, whom he had chosen, to whom he shewed himself alive after his Passion, by many infallible proofs, being seen of them fourty days.]

Q. 13. *Wherefore did Christ ascend into Heaven?*

A. Christ ascended into Heaven, 1. That his person [God man] might be glorified there with that glory, which (as God) he had with the Father before the World was, [*John* 17: 5: And now, O Father, glorifie me with thine own self, with that glory which I had with thee before the World was.] 2. That he might (as head of the Church) take possession of Heaven for all his Members. [*Heb*: 6: 20: Whither the Fore-runner is for us entred.]

Q. 14. *What doth Christs Ascension into Heaven teach us?*

A. Christs

A. Chriſts Aſcenſion into Heaven doth teach us, to ſet our affections on things above where Chriſt is, [*Col:*3:2: Set your affections on things above, not on things on the Earth.]

Q. 15. *What is the third part of Chriſts Exaltation?*

A. The third part of Chriſts Exaltation is, his ſitting on the right hand of God the Father.

Q. 16. *What is meant by Chriſts ſitting at the right hand of God?*

A. By Chriſts ſitting at the right hand of God, is meant; his being exalted into the higheſt honour, and power, and favour in Heaven.

Q. 17. *What doth Chriſt do for his people which are on the Earth, at the right hand of God in Heaven?*

A. Chriſt at the right hand of God in Heaven, 1. Doth make continual interceſſion for his people, [*Rom:*8:34: Who is even at the right hand of God, who alſo maketh interceſſion for us.] 2. He is preparing a place in Heaven for them, [*John* 14: 2: In my Fathers houſe there are many manſions, I go to prepare a place for you.]

Q. 18. *What is the fourth part of Chriſts Exaltation?*

A. The fourth part of Chriſts Exaltation, is his coming to judge the World, [*Mat:* 23: 31, 32: *&c.* When the Son of Man ſhall come in his glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his glory, and before him ſhall be gathered all Nations, *&c.*]

Q. 19. *When*

Q. 19. *When is it that Christ will come to judge the World?*

A. Christ will come to judge the World at the last day, then the World shall be at an end, and all things shall be dissolved, [2 *Pet:* 3: 10: But the day of the Lord will come, in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, and the Earth also, and the works that are therein shall be burnt up.]

Q. 20. *In what glory will Christ come to judge the World at the last day?*

A. Christ will come to judge the World with his own glory, and the Fathers, and the holy Angels, [*Luke* 9: 26: He shall come in his own glory, and in his Fathers, and of the holy Angels.]

Q. 21. *How will Christ judge the World at his glorious appearance?*

A. Christ will judge the World at his glorious appearance, in Righteousness, rendring to every one according to his deserts, [*Acts* 17:31: He hath appointed a day, in which he will judge the world in Righteousness. 2 *Cor:* 5:10: We must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.]

Quest. 29. **How are we made partakers of the Redemption purchased by Christ?**

A. We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us by his holy Spirit.

Q: 1: *By whom was our Redemption purchaſed?*

A: Our Redemption was purchaſed for us by the bloud of Chriſt, [*Heb:* 9: 12: By his own bloud he entred into the holy Place, having obtained eternal Redemption for us.]

Q: 2: *By whom is our Redemption applyed?*

A: Our Redemption is applyed by the holy Spirit in his effectual operation upon us, [*Tit:* 3: 5: Not by Works of Righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt which he ſhed on us abundantly through Jeſus Chriſt our Saviour.]

Queſt: 30: **How doth the Spirit apply to us the Redemption purchaſed by Chriſt?**

Anſ: The Spirit applyeth to us the Redemption purchaſed by Chriſt, by working Faith in us, and thereby uniting us to Chriſt in our effectual Calling.

Q: 1: *Whence is it that the Redemption purchaſed by Chriſt, is applyed to us, or that we have an intereſt therein?*

A: We have an intereſt in the Redemption purchaſed by Chriſt, through our Union to him in our effectual Calling, [1 *Cor:* 2: 30: Of him are ye in Chriſt who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption: *Rom:* 8: 30: Whom he called, them he juſtified.]

Q: 2: *What is the Union between Chriſt and us?*

A: The Union between Chriſt and us, is that

whereby Christ and we are joyned together and made one, [*Eph*: 3: 17: That Christ may dwell in your hearts by faith.]

Q: 3: *Whence is it that we are united unto Christ?*

A: We are united unto Christ, by the Spirit on Gods part, whereby he draws us, and joyns us to Christ, [*Joh*: 6: 44: No man can come unto me, except the Father; which hath sent me draw him:] 2: By Faith on our part, whereby we may come unto Christ, and lay hold upon him, [*John* 6: 35: He that cometh unto me shall never hunger, and he that believeth on me shall never thirst: [*Eph*: 3: 17: That Christ may dwell in your hearts by Faith.]

Q: 4: *Is Faith from our selves, or from God?*

A: Though Faith be our act, yet it is Gods gift and work of his Spirit, [*Eph*: 2: 8: By grace ye are saved through Faith, and that not of ourselves, it is the gift of God: *Col*: 2: 12: You are risen with him through the Faith of the operation of God.]

Queſt: 31: **What is effectual Calling?**

Anſ: Effectual Calling is the work of Gods Spirit, whereby convincing us of our ſin and miſery, enlightning our minds in the knowledge of Chriſt, and renewing our wills, he doth perſwade and enable us, to embrace Jeſus Chriſt freely offered to us in the Goſpel.

Q: 1: *What is the difference between effectual Calling, and ineffectual Calling?*

A: 1: Ineffectual Calling is the bare external call of the Word, whereby all ſinners are freely invite

invited unto Christ, that they may have life and salvation by him, that in it self is sufficient, to perswade and enable them to come unto him, [*Mat*: 20: 16: Many are called, but few are chosen: *Joh*: 5: 40: Ye will not come unto me that ye might have life:] 2: Effectual Calling is the internal Call of the Spirit accompanying the external Call of the Word, whereby we are not only invited unto Christ, but also enabled and perswaded to imbrace him as he is freely proffered unto us in the Gospel, [*Joh*: 6: 45: Every one that hath heard and learned of the Father, cometh unto me.]

Q: 2: *What is the work of the Spirit of God in our effectual Calling* ?

A: The work of the Spirit of God in our effectual Calling is two-fold: 1: Upon our minds: 2: Upon our wills.

Q: 3: *What is it the work of the Spirit of God in our effectual calling upon our minds* ?

A: The work of the Spirit of God in our effectual Calling upon our minds, is, 1: A convincing us of our sin and misery: 2: And enlightning us in the knowledge of Christ.

Q: 4: *What is for the Spirit to convince our mind of our sin and misery* ?

A: The Spirit worketh in our mind a conviction of our sin and misery, when he giveth us a clear sight and full perswasion of the guilt of our sins, and a feeling apprehension of the dreadful wrath of God, and the endless miseries of Hell, which we have deserved for sin, and every

hour are expoſed unto; Which doth wound hearts and conſciences, and filleth us with plexing care, what to do to be ſaved, [*Joh.* 8: And when he is come, he will reprove convince) the world of ſin: *Acts* 2: 36: when they heard this, they were pricked in hearts, and ſaid unto *Peter*, and the reſt of Apoſtles, Men and Brethren, what ſhall do?]

Q: 5: *Whereby doth the Spirit convince us of our ſin and miſery?*

A: The Spirit convinceth us of our ſin and miſery by the Law, and threatnings there [*Rom.* 3: 20: By the Law is the knowledge ſin: *Gal.* 3: 10: Curſed is every one that continueth not in all things which are written the Book of the Law to do them.]

Q: 6: *What knowledge of Chriſt doth the Spirit enlighten our minds withal, after the conviction our ſin and miſery?*

A: The Spirit doth enlighten our minds after conviction of our ſin and miſery, with knowledge, 1: That Chriſt only can ſave, and that he is All-ſufficient to do it, [*Acts* 4: Neither is there Salvation in any other, there is none other name under Heaven given amongſt men, whereby we are ſaved, [*Heb.* 25: Wherefore he is able to ſave them to the uttermoſt that come unto God by him:] That Chriſt is willing to ſave all that come unto him, [*John* 6: 27: Him that cometh unto me, I will in no wiſe caſt out:] 3: That Chri

hath undertaken to ſave us, and is able to perform it, [*Heb*: 2: 17: That he might be a merciful high Prieſt in things pertaining to God (to make reconciliation for the ſins of the people.]

Q: 7: *Whereby doth the Spirit enlighten us with the knowledge of Chriſt?*

A: The Spirit doth enlighten us with the knowledge of Chriſt, by the diſcoveries of Chriſt in the Goſpel, opening our eyes to diſcern him there diſcovered, [*Acts* 26:17,18: To whom I ſend thee to open their eyes, and to return them from darkneſs unto light, *&c.*]

Q: 8: *What is the work of the Spirit of God in our effectual calling upon our wills?*

A: The working of the Spirit of God in our effectual calling, upon our wills, is to renew them.

Q: 9: *What is it for our wills to be renewed?*

A: Our wills are renewed, when the Spirit doth put new inclinations, and diſpoſitions, unto them, [*Ezek*: 36: 26: A new heart will I give you, and a new Spirit will I put within you, and I will take away the heart of ſtone out of your fleſh, and I will give you a heart of fleſh.]

Q: 10: *Are we able to renew our wills and to turn from ſin unto Chriſt our ſelves?*

A: No, it is the Almighty power of the Spirit of GOD, that doth perſwade and enable us to imbrace Jeſus Chriſt by Faith, [*Eph*: 1: 19, 20: And with what is the exceeding greatneſs

of his power to us-ward who believe, acc
ding to the working of his mighty pow
which he wrought in Christ, when he rai
him from the dead.]

Quest: 32: **What benefits do they which**
effectually called partake of in this life?

A: They that are effectually called, do in t
life partake of Justification, Adoption and Sa
ctification, and the several benefits which
life do either accompany, or flow from the

Quest: 33: **What is Justification?**

Ans: Justification is an Act of Gods free Gra
wherein he pardoneth all our sins, and acc
teth us as righteous in his sight, only for t
righteousnes of Christ, imputed to us, and
ceived by faith alone.

Q: 1: *Wherein doth our Justification consist?*

A: Our Justification doth consist in tw
things, 1: In the pardon of our sins: 2: I
the acceptetion of us as righteous.

Q: 2: *Who is the Author of our Justification?*

A: God is the Author of our Justificatio
whose act it is, [*Rom:* 8: 33: Who shall la
any thing to the charge of Gods Elect? It
God that justifieth.]

Q: 3: *Doth God justifie us freely, or because of som
merit in our selves?*

A: God doth justifie us by an act of fre
Grace, [*Rom:* 3: 24: Being justified freely by
his Grace.]

Q: 4: *Through whose righteousnes is it that we are
justified?*

A: We

A: We are juſtified through the righteouſneſs of Chriſt, [*Rom:* 2: 34: Being juſtified freely by his Grace, through the redemption which is in Jeſus Chriſt.]

Q: 5: *How is the righteouſneſs of Chriſt made ours?*

A: The righteouſneſs of Chriſt is made ours by imputation, [*Rom:* 4: 6: David deſcribeth the bleſſedneſs of the Man unto whom the Lord imputeth righteouſneſs without works.]

Q: 6: *What is it for the righteouſneſs of Chriſt to be imputed to us?*

A: The righteouſneſneſs of Chriſt is imputed to us, when though it be ſubjectively in Chriſt, or the righteouſneſs which he wrought, yet by God it is accounted ours, as if we wrought it our ſelves in our own perſon.

Q: 7: *What is that righteouſneſs of Chriſt which is imputed to us for our Juſtification?*

A: The righteouſneſs of Chriſt, which is imputed to us for our Juſtification, is his whole obedience to the Law in our ſtead; and that both is paſſive obedience in all his ſufferings; eſpecially in his death, whereby we have the pardon of all our ſins, [*Eph:* 1: 7: In whom we have Redemption through his Bloud the forgiveneſs of ſins,] and his active obedience alſo, where we are accepted as righteous in Gods ſight, [*Rom:* 5: 19: For as by one mans diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous.]

Q: 8: *Whereby do we receive and apply this righteouſneſs of Chriſt?*

A: We receive and apply this righteousne of Christ by Faith, [*Rom*: 3: 22: Even the rig teousnes of God, which is by Faith of Jesu Christ, unto all, and upon all them that b lieve.]

Q: 9: *Are we justified by Faith only, and not b works at the least in part?*

A: We are justified only by Faith, and nei- ther in whole nor in part by works, [*Gal*: 2: 16: Knowing that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.]

Q: 10: *How is it then said*, James 2: 24: *Ye see then how that by works a man is justified, and not by faith only.*

A: The Apostle *Paul* doth plainly and positively affirm, and by many Arguments prove Justification by Faith without works, in his Epistle to the *Romans*, and to the *Galatians*; and besure the Apostle *James* being inspired by the same spirit in writing his epistle doth not really contradict this doctrine: 2: The Apostle *James* doth not in this Chapter, treat of the Justification of our Faith in the sight of God, but of the Justification of our Faith in the sight of Men; and this he doth assert, that Justification is by Works, [*v*: 18: I will shew thee my Faith by my works.] Faith justifieth our Persons, but Works justifieth our Faith, and declare us to be justified before Man, who cannot see or know our Faith but by our works.

Q: 11: *How*

Q: 11: *How do we prove that we are not juſtified by Works?*

A: 1: Becauſe the whole world is guilty of ſin, and thoſe that are guilty of ſin cannot have a perfect righteouſneſs of Works, and thoſe that have not a perfect righteouſneſs, cannot be juſtified in the ſight of God. Thus the Apoſtle convinceth both *Jew* and *Gentile* of ſin, in the firſt and ſecond chapters to the *Romans*, and this, that [as *Chap*: 3: 19: Every mouth may be ſtopt, and the whole world may become guilty before God;] and therefore inferreth, [*ver*: 20: By the deeds of the Law no fleſh living ſhall be juſtified.] 2. Becauſe if we were juſtified by works, the reward would be of Debt, and not of Grace, [*Rom*: 4: 4: Now to him that worketh, is the reward reckoned not of Grace, but of Debt; But the reward is not of Debt, but of Grace, and they that are juſtified, are not juſtified as righteous, with a righteouſneſs of Works, but as ungodly, *verſe* 5: He juſtifieth the ungodly.] 3. Becauſe *Abraham*, the Father of the Faithful, though he had a Righteouſneſs of Works, yea Works wrought in Faith, yet he was not juſtified by his Works: and if we were juſtified without Works, ſo are all others that are juſtified, juſtified without Works, [*Rom*: 4: 2: For if *Abraham* were juſtified by Works, he hath whereof to glory.] But *Abraham* had not whereof to glory before God, therefore he was not juſtified by Works.

Q: 12: *How do you prove that we are juſtified by Faith only?*

A: 1. It is only poſitively aſſerted and concluded from ſeveral Arguments by the Apoſtle [*Rom*: 3: 28: Therefore we conclude, that a man is juſtified by Faith, without the deeds of the Law.] 2. There being ſuch a thing as Juſtification, and juſtification cannot be by works, as hath been proved, and there being no other way of Juſtification but by Faith, it muſt be by Faith. 3. The righteouſneſs of Chriſt is perfect and ſufficient for our Juſtification, and by Faith his righteouſneſs is received and made ours in the account of God; therefore we are juſtified by Faith. 4. Juſtification by Faith doth give God all the glory, and excludeth all boaſting in man; therefore it is by Faith, [*Rom*: 3: 27: Where is boaſting then? It is excluded. By what Law? By the Law of works. Nay, but by the Law of Faith.] *Abraham* was juſtified by Faith, and all others are juſtified the ſame way.

Q: 13: *How doth Faith juſtifie?*

A: Faith doth not juſtifie as a work in us, but as an inſtrument, which applyeth the perfect righteouſneſs of Chriſt without us, whereby we are juſtified.

Q: 14: *May we be juſtified by Faith in Chriſts righteouſneſs without us, although we have no righteouſneſs within us?*

A: We are only juſtified by Faith in Chriſts righteouſneſs without us, but this Juſtification is always accompanyed with Sanctification, in which

which a righteouſneſs is wrought within us, without which our juſtification cannot be true. By the ſame Faith whereby ours perſons are juſtified, our hearts alſo are purified, [*Acts* 15: 9: Purifying their hearts by Faith.]

Queſt: 34: **What is Adoption?**

Anſ: Adoption is an act of Gods free grace, whereby we are received into the number, and have a right to all the Priviledges of the Sons of God.

Q: 1: *How many ways may we be ſaid to be the children of God?*

A: We are the children of God, 1: By Regeneration. 2. By Adoption, whereby we differ, 1. From Chriſt, who is Gods Son by eternal Generation. 2. From the Angels, who are Gods Sons by Creation.

Q: 2: *What is it for man to adopt children?*

A: Men adopt children when they take Strangers, or ſuch as are none of their own children into their Families, and account them their children, and accordingly do take care of them, as if they were their own.

Q: 3: *What is it for God to adopt children?*

A: God doth adopt children, when he taketh them which are ſtrangers, and by nature children of wrath into his family, and receiveth them into the number, and giveth them a right to all the Priviledges of the Sons and Daughters of God, [*Eph:* 2: 7: And were by nature children of wrath, even as others: *Eph:* 2:19: Now therefore ye are no more ſtrangers and forreigners,

reigners, but fellow-citizens with the Saints, and of the houſhold of God: 2 *Cor*: 6: 18: And I will be Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.]

Q: 4: *Is there any motive in any of the children of men to induce God to adopt them, as there is in thoſe that are adopted by men?*

A: There is neither beauty, nor any lovely qualification, nor any thing in the leaſt to move and incline God to adopt any whom he doth adopt, but it is an act only of his free grace and love, [1 *John* 3: 1: Behold, what manner of love is this the Father hath beſtowed on us, that we ſhould be called the Sons of God.]

Q: 5: *Are all the children of men the adopted children of God?*

A: No, Only ſuch perſons are adopted as do believe in Chriſt, [*Joh*: 1: 12: As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name: *Gal*: 3: 36: For ye are all the children of God by Faith in Jeſus Chriſt.]

Q: 6: *What are theſe priviledges which the adopted children of God have a right unto?*

A: The priviledges which the adopted children of God have a right unto, are, 1: Gods Fatherly protection of them from temporal and ſpiritual evils, [*Pſal*: 121: 7: The Lord ſhall preſerve thee from all evil:] 2: Gods Fatherly proviſion of all needful things, both for their Soul and Body, [*Pſal*: 34: 10: They that ſeek the

the Lord, ſhall not want any good thing:] 3: Gods Fatherly correction of them, [*Heb*: 12: 5: For whom he loveth, he chaſteneth, and ſcourgeth every Son whom he receiveth:] 4: Gods audience and return to their Prayers, [1 *John* 5: 14, 15: And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, whatſoever we ask, we know that we have the petitions that we deſired of him:] 5: A ſure title to the Inheritance of the Kingdom of Heaven, [*Rom*: 8: 17: And if children, then heirs of God, and joynt heirs with Chriſt.]

Queſt: 35: **What is Sanctification?**

Anſ: Sanctification is the work of Gods free Grace, whereby we are renewed in the whole Man after the image of God, and are enabled more and more to die unto ſin, and live unto righteouſneſs.

Q: 1: *Wherein doth Sanctification differ from Juſtification and Adoption?*

A: Sanctification doth differ from Juſtification and Adoption, in that, 1: Juſtification and Adoption are acts of God without us, Sanctification is a work of God within us: 2: Juſtification and Adoption do make only a relative change; Sanctification doth make in us a real change: 3: Juſtification and Adoption are perfect at firſt. Sanctification is carried on by degrees unto perfection.

Q: 2: *Whoſe work is the work of Sanctification?*

A: 1: Though

A: 1: Though we be the Subjects of Sanctification, yet we are not the Authors and ſufficient cauſes of our Sanctification; we can defile our ſelves, but we cannot cleanſe and renew our ſelves: 2: Sanctification is the work of God, which is wrought by his Spirit, [2 *Theſſ*: 2: 13: God hath from the beginning choſen you to Salvation, through Sanctification of the Spirit.]

Q: 3: *Is there no deſert of the Grace of Sanctification in any of the children of men before they were ſanctified?*

A: No, for all the children of men are by Nature wholly polluted with ſin, and it is wholly of Gods free Grace, that any of them are ſanctified.

Q: 4: *Wherein doth our Sanctification conſiſt?*

A: Our Sanctification doth conſiſt in our renovation after the Image of God, in knowledge, righteouſneſs and true holineſs, [*Col*: 3: 10: Put on the new man, which is renewed in knowledge, after the Image of him that created him: *Eph*: 4: 24: And that ye put on the new man which after God is created in righteouſneſs and true holineſs.]

Q: 5: *What is the Subject of our Sanctification?*

A: The Subject of our Sanctification is our whole man, underſtanding, will, conſcience, memory, affections, which are all renewed and changed in regard of their qualifications; and all the members of our body, which are changed in regard of their uſe, being made inſtruments of righteouſneſs.

Q: 6: *Where*

Q: 6: *Where is our Sanctification begun?*

A: Our Sanctification is begun in our Regeneration and Effectual Calling, wherein our minds are first enlightned, and our wills renewed, and the habits of all Graces are infused.

Q: 7: *How is our Sanctification carried on?*

A: Our Sanctification is carried on by degrees, as God doth bless his providences, especially his Ordinances, through them to communicat further measures of his Spirit and Grace.

Q: 8: *Wherein is our Sanctification perfected?*

A: Our Sanctification is perfected in our Glorification when we shall be made perfectly free from sin, and fully conformable unto the Image of God.

Q: 9: *What are the parts of Sanctification?*

A: There are two parts of Sanctification, 1: Mortification, whereby we are enabled to die more and more unto sin, [*Rom*: 6: 11: Reckon ye your selves to be dead indeed unto sin:] 2: Vivification whereby we are enabled to live unto Righteousness, [*Rom*:6:13: Yield your selves unto GOD as those that are alive from the dead, and your Members as instruments of Righteousness unto God.]

Quest: 36: **What are the benefits which in this life do accompany or flow from Justification, Adoption and Sanctification?**

Ans: The benefits which in this life do accompany or flow from Justification, Adoption and Sanctification, are assurance of GODS love, peace of Conscience, joy in the Holy Ghost, increase

increaſe of Grace, and perſeverance therein to the end.

Q: 1: *How many ſorts of benefits are there which belong to thoſe which are Juſtified, Adopted and Sanctified?*

Anſ: There are three ſorts of benefits which do belong unto thoſe which are Juſtified, Adopted and Sanctified; namely, 1: Benefits in this Life: 2: Benefits at Death: 3: Benefits at the Reſurrection.

Q: 2: *What are the benefits which belong to juſtified, adopted and ſanctified perſons in this life?*

A: The benefits which belong to juſtified perſons in this life, are theſe five: 1: Aſſurance of Gods love: 2: Peace of Conſcience: 3: Joy in the Holy Ghoſt: 4: Peace of Conſcience: 5: Perſeverace in Grace to the end; [*Rom*: 5: 1, 2, 5: Being juſtified by Faith, we have peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs by Faith into this grace wherein we ſtand, and rejoice in the hope of the glory of God; and hope maketh not aſhamed; becauſe the love of God is ſhed abroad in our hearts, through the Holy Ghoſt which is given unto us: *Philip*: 1: 6: Being confident in this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt.]

Q: 3: *What are the benefits that do accompany and flow from the ſight and ſenſe of Juſtification, Adoption and Sanctification?*

A: The benefits which do accompany and flow from

from the ſight and ſenſe of Juſtification, Adoption and Sanctification, are, aſſurance of Gods love, peace of Conſcience, Joy in the Holy Ghoſt.

Q: 4: *May not unjuſtified and unſanctified perſons attain any of theſe benefits?*

A: Unjuſtified perſons may ſome of them have a preſumptuous confidence of Gods love, but no real aſſurance, they may have a carnal ſecurity, and falſe peace, but no true ſpiritual peace; they may have a carnal joy, or ungrounded ſpiritual joy, but no ſound, ſpiritual and heavenly joy of the Holy Ghoſt; theſe benefits are given only unto ſuch as are truly juſtified, adopted and ſanctified.

Q: 5: *Whence is it that all that are juſtified, adopted and ſanctified do not attain theſe benefits?*

A: Becauſe all have not a ſight and ſenſe of their juſtification, adoption and ſanctification, but are under doubts, and therefore fear, that God doth hate them, and not love them; therefore they have troubles of conſcience in ſtead of peace, and ſorrow of ſpirit in ſtead of joys of the Holy Ghoſt.

Q: 6: *How may a child of God get a ſure evidence of his juſtification and adoption?*

A: A child of God may get a ſure evidence of his juſtification and adoption by his ſanctification.

Q: 7: *What is a ſure evidence of Sanctification?*

A: A ſure evidence of Sanctification is increaſe of grace.

Q: 8: *What*

Q: 8: *What are the benefits which accompany and flow from the Beeing of Juſtification, Adoption and Sanctification?*

A: The benefits which accompany and flow from the Beeing of Juſtification, Adoption and Sanctification, are increaſe of grace and perſeverance therein to the end.

Q: 9: *Do all truly juſtified, adopted and ſanctified perſons increaſe in grace?*

A: 1: All truly juſtified, adopted and ſanctified perſons do not at all times actually increaſe in grace, for ſome of them may at ſometimes be under declining and decays of grace: 2: They are always of a growing diſpoſition, and deſirous to grow in grace, and at ſome time or other they grow, and many times they do grow, when they do not perceive themſelves to grow, but fear that they do decline.

Q: 10: *Do all truly juſtified, adopted and ſanctified perſevere in grace to the end?*

A: All truly juſtified, adopted and ſanctified perſons do perſevere in grace to the end, and ſhall aſſuredly attain the heavenly inheritance.

Q: 11: *How do you prove this?*

A: 1: From Gods everlaſting unchangeable love, and his faithfulneſs in his promiſes of perſeverance as well as of Heaven, which he hath made unto them: 2: From their Union and Relation to Chriſt, and his undertaking for them: 3: From the conſtant abode and indwelling of the Spirit of God in them: 4: From the nature of Grace, which is an abiding ſeed, which can never totally be extirpated. Q: 12: *May*

Q: 12: *May any Believers by falling into ſin, fall from Grace?*

A: Some Believers may, through the remainders of corruption in them, and the violence of Satans tempting of them, fall into ſin foully, and ſo fall from ſome degrees and meaſures of Grace; but they will never fall totally or finally from Grace; and when we ſee any fall totally and finally from the profeſſion which they formerly made, we may know that they were never in that ſincerity which they profeſſed themſelves to be, [1 *John* 2:19: They went out from us, but they were not all of us. for if they had been of us, no doubt but they would have continued with us; but they went out that they might be made manifeſt, that they were not all of us.]

Queſt: 37: **What benefits do Believers receive from Chriſt at death?**

Anſ: The ſouls of Believers are at their death made perfect in holineſs, and do immediatly paſs into Glory, and their bodies being ſtill united to Chriſt, do reſt in their Graves till the Reſurrection.

Q: 1: *How manifold is the benefits of Believers at their death?*

A: The benefits of Believers at their death is two-fold: 1: In regard of their Souls: 2: In regard of their Bodies.

Q: 2: *What is the benefit of Believers at their death in regard of their Souls?*

A: The Souls of Believers at their death, 1:

Are

Are made perfect in holineſs, [*Heb*: 12: 23: And to the Spirits of juſt men made perfect:] 2: They do immediatly paſs into glory, [*Phip*: 1: 23: Having a deſire to depart, and to be with Chriſt.]

Q: 3: *Wherein doth conſiſt the perfect holineſs which the Souls of Believers ſhall have at their death?*

A: The perfect holineſs of Believers Souls at their death doth conſiſt, 1: In their perfect freedom from the ſtain and pollution, from the beeing, or any inclination unto ſin, [*Rev*: 21: 27: There ſhall in no wiſe enter into it any thing that defileth:] 2: In their perfect rectitude of Soul, and full conformity unto the Image of Chriſt, [*Eph*: 4: 13: Till we all come into the unity of the Faith, and of the knowledge of the ſtature of the fulneſs of Chriſt.]

Q: 4: *What is the glory which the Souls of Believers at death do immediatly paſs into?*

A: The Souls of Believers at death, do immediatly paſs into, 1: A glorious place: 2: A glorious company: 3: A glorious ſtate.

Q: 5: *What is that glorious place which the Souls of Believers at death do immediatly paſs into?*

A: The glorious place which Believers Souls do immediatly paſs into, is their Fathers Houſe in Heaven, where there are Manſions prepared for them by Chriſt, [*Joh*: 14: 2: In my Fathers houſe are many Manſions, if it were not ſo, I would have told you, I go to prepare a place for you.]

Q: 6: *What is the glorious company which the Souls of Believers do immediatly paſs into?* *A*: The

A: The glorious company which the Souls of Believers do immediatly paſs into, is the company of God and Chriſt in his glory, as alſo the company of Angels and Souls of other Saints, in their Glory, [2 *Cor:* 5: 6, 7, 8: Therefore we are always confident, knowing that whileſt we are at home in the body, we are abſent from the Lord, (for we walk by Faith, not by ſight;) we are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord: *Heb:* 12: 22, 23, 24: But ye are come to the heavenly Jeruſalem, to an innumerable company of Angels, to the General Aſſembly of the firſt-born, and to God the Judge of all, and to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the new Covenant.]

Q: 7: *What is that glorious ſtate which the Souls of Believers at death do immediatly paſs into?*

A: The glorious ſtate of the Souls of Believers immediatly after their death, is a ſtate of bleſſed reſt, [*Heb:* 4: 9: There remaineth therefore a reſt to the people of God: *Rev:* 14: 13: And I heard a voice from heaven, ſaying, Bleſſed are the dead that die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them.]

Q: 8: *What is the benefit of Believers at their death in regard of their bodies?*

A: 1: The bodies of Believers at their death are ſtill united unto Chriſt; for though death doth for a while ſeparat their ſouls from their bodies,

bodies, yet death cannot ſeparat Chriſt from either; but as when Chriſt died, his hypoſtatical or perſonal union ſtill remained, his Divine Nature being united both to his Soul in Heaven, and to his Body in the Tomb on Earth: ſo when Believers die, their Myſtical Union unto Chriſt ſtill remaineth, and Chriſt is united both unto their Souls with him in Glory, and to their Bodies which are his Members, even when they are rotting in the Grave, [1 *Cor*: 6: 15: Know ye not that your Bodies are the Members of Chriſt? 1 *Theſſ*: 4: 14: Them alſo which ſleep in Jeſus, will God bring with him:] 2: The bodies of Believers do reſt in their Graves, as in beds, until the Reſurrection, [*Iſa*: 57: 2: He ſhall enter into peace, they ſhall reſt in their beds, each one walking in his uprightneſs.]

Q: 9: *What is the reſurrection here ſpoken of?*

A: The Reſurrection here ſpoken of, is the laſt and general Reſurrection of all the dead, that have lived in all ages from the beginning of the Creation which will be the firſt of the Righteous, and then of the Wicked at the laſt day, [*John* 5: 28, 29: The hour is coming, in the which all that are in their Graves ſhall hear his voice, and ſhall come forth, they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of Damnation: 1 *Theſſ*: 4: 16: The dead in Chriſt ſhall riſe firſt.]

Q: 10: *How do you prove that there is ſuch a general reſurrection?*

A: It

A: It may be undenyably proven from the power of God, and the Revelation of the Word: If God be of infinit power, and therefore can raiſe all the Dead, and infinitly true, and in his Word hath revealed, that he will raiſe all the Dead, then here ſhall be a general Reſurrection: But God is infinitly powerful, and can raiſe all the dead; and infinitly true, and in his Word hath revealed, that he will raiſe all the dead; therefore there ſhall be a general Reſurrection. The ground of the *Sadducees* error, who denied the Reſurrection, was their ignorance in theſe two great foundations of this Doctrine, namely, the power of God, and the Scriptures, [*Mark* 12: 24: Do ye not therefore err, becauſe ye know not the Scriptures, nor the power of God.]

Q: 11: *Shall the dead be raiſed with the ſame bodies which they had when alive before?*

Anſ: The dead ſhall be raiſed with the ſame bodies, [*Job* 19: 26: And though after my Skin, worms deſtroy this body, yet in my fleſh ſhall I ſee God.]

Q: 12: *How do you prove, that the dead ſhall be raiſed with the ſame body?*

A: Becauſe, if the dead were not raiſed with the ſame body, it could in no proper ſenſe be called a Reſurrection, but a new Creation: 2: Becauſe the firſt body was in inſtrument of Righteouſneſs or ſin, and therefore ſhall ſhare in the Reward, or Puniſhment.

Q: 13: *Will not the bodies when they are raiſed differ from what they are now?* *A:* The

A: The bodies which ſhall be raiſed, will not differ from what they are now, in regard of their Subſtance and Eſſence; but they will exceedingly differ in regard of their qualities.

Q: 14: *Wherein do unbelievers differ from believers at their death?*

A: The bodies of believers are at their death ſhut up in the priſon of the Grave, and the Souls of Unbelievers are ſhut down in the priſon of Hell, where they are filled with horror and anguiſh in the company of Devils, and other damned Spirits, and are reſerved in chains of darkneſs until the judgment of the great day, [1 *Pet:* 3: 19: By which alſo he went and preached unto the Spirits in priſon, which ſometimes were diſobedient: 2 *Pet:* 2:4: God ſpared not the Angels that ſinned, but caſt them down into Hell, and delivered them into the chains of darkneſs, to be reſerved unto judgment.]

Queſt: 38: **What benefits do Believers receive from Christ at the Reſurrection?**

Anſ: At the reſurrection, believers being raiſed up in Glory, ſhall be openly acknowledged and acquitted in the day of judgment, and made perfectly bleſſed in the full enjoyment of God to all Eternity.

Q: 1: *How many ways may the benefits which believers receive from Chriſt at the reſurrection be conſidered?*

A: The benefits which believers receive from Chriſt at the Reſurrection, may be conſidered in three reſpects, 1: In reſpect of the Reſurrection

rection it ſelf. 2. In reſpect of the day of judgment after the Reſurrection. 3. In reſpect of Heaven after the day of judgment.

Q. 2. *What is the benefit of believers in reſpect of the reſurrection it ſelf?*

A. The benefit of believers in reſpect of the reſurrection it ſelf is, that they ſhall be raiſed in glory.

Q. 3. *What glory doth this refer unto?*

A. It doth refer unto the glory which ſhall be put upon the bodies of believers at the reſurrection, which were vile bodies, both whileſt they were putrified in the grave, and whileſt alive before, as they were inſtruments of ſin, and ſubject to diſeaſes and death, [*Philip.* 3. 21. Who ſhall change our vile body.]

Q. 4. *What is that glory which ſhall be put upon the bodies of believers at the reſurrection?*

A. The bodies of believers, at the reſurrection ſhall be made moſt healthful, ſtrong, ſpiritual, incorruptible, immortal, moſt beautiful and glorious, like unto Chriſts moſt glorious body, [*Philip.* 3. 22. Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things to himſelf. 1 *Cor.* 15. 42, 43, 44, 53, 54. So alſo is the reſurrection from the dead; it is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body. This

corruptible muſt put on incorruption; and this mortal muſt put on immortality; ſo when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory.]

Q. 5. *What benefits ſhall believers have after the reſurrection at the day of Judgment?*

A. At the day of Judgment, 1. Believers ſhall be gathered from all the corners of the Earth, by the Angels, [*Mat.* 24. 31. And he ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together the Elect from the four winds, from one end of Heaven to the other.] 2. Believers ſhall be all caught up together in the Clouds, to meet the Lord Jeſus, who will come down with a ſhout from Heaven, [1 *Theſſ.* 4. 16, 17. For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Chriſt ſhall riſe firſt, then we which are alive and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air.] 3. Believers ſhall be placed on the right hand of Jeſus Chriſt, [*Matth.* 25. 33. And he ſhall ſet his Sheep on his right hand.] 4. Believers ſhall be openly acknowledged by Chriſt to be his, and acquitted from falſe aſperſions, which have been caſt upon them, and from the real guilt of all ſins, which have been committed by them, becauſe of their Intereſt in Chriſt and his Righteouſneſs,

ouſneſs, [*Matth.* 10. 32. Whoſoever ſhall confeſs me before men, him will I alſo confeſs before my Father which is in heaven. *Rom.* 8. 33, 34, Who ſhall lay any thing to the charge of Gods Elect? it is God that juſtifieth, who is he that condemneth? it is Chriſt that died, *&c.*] 5. Believers ſhall be entertained and invited by Chriſt, to take poſſeſſion of the glorious Inheritance prepared for them, [*Mat.* 25. 24. Then ſhall the King ſay to them on the right hand, come ye bleſſed of my Father, inherit the Kingdom prepared for you before the foundation of the World.] 6. Believers ſhall ſit with Chriſt, as Aſſeſſors in Judgment of the wicked Angels, and wicked Men, [1 *Cor.* 6. 2, 3. Do ye not know that the Saints ſhall judge the World? know ye not that we ſhall judge the Angels.]

Q. 6. *What benefits ſhall believers receive after the day of Judgment in Heaven?*

A. Believers in Heaven ſhall be made perfectly bleſſed in the full enjoyment of God to all eternity.

Q. 7. *Wherein will conſiſt the perfect bleſſedneſs of Believers in Heaven?*

A. The perfect bleſſedneſs of Believers in Heaven, will conſiſt, 1. In their perfect Immunity, or freedom from all evil, and that both of ſin and miſery, [*Eph.* 5. 27. That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh. *Rev.* 21. 4. And GOD ſhall wipe away all tears

from their eyes; and there ſhall be no more death, neither ſorow, nor crying, neither ſhall there be any more pain.] 2. In their full enjoyment of God the chiefeſt good.

Q. 8. *What doth the full enjoyment of God in Heaven imply?*

A. The full enjoyment of God, which Believers ſhall have in Heaven, doth imply, 1. That they ſhall have the glorious preſence of GOD with them, [*Rev.* 21. 3. Behold the Tabernacle of God is with Men, and he will dwell with them.] 2. That they ſhall have the immediat and beatifical viſion of his face, [*Rev.* 22.4. And they ſhall ſee his face, and his Name ſhall be in their fore-heads. 1 *Cor.* 13. 12. For now we ſee through a Glaſs darkly, but then face to face. 1 *Joh.* 3. 2. We ſhall ſee him as he is.] 3. They that ſhall have both a full perſwaſion and ſenſe of Gods love unto them, and perfect love in their Hearts towards him, which doth neceſſarily reſult, or ariſe from the viſion of God in Heaven. 4. That they ſhall have fulneſs and exceeding Joy, [*Pſal.* 16. 11. In thy preſence there is fulneſs of Joy. *Jude* 24. Now to him that is able to preſent you faultleſs before the preſence of his Glory with exceeding Joy.]

Q. 9. *What is that will ſweeten the happineſs of Believers in their full enjoyment of GOD in Heaven?*

A. That which will ſweeten the happineſs of Believers in their full enjoyment of GOD in Heaven, will be the eternity thereof; that it will

will be without any interruption, and without any end, [1 *Theſſ.* 4. 17. And ſo ſhall we ever be with the Lord.]

Q. 10. *Wherein will differ the condition of Unbelievers and all the wicked World, from that of Believers at the laſt day?*

A. The condition of Unbelievers, and all the wicked World will be miſerable beyond expreſſion at the laſt day of Judgment, for, 1. Their bodies ſhall riſe and come forth like Priſoners out of the Grave, and whatſoever ſtrength and immortality ſhall be put upon them, will be only to make them capable of Eternal Torments and Miſery. 2. They ſhall with horror and dreadful Screechings ſee Chriſt coming in flaming fire, to take vengeance upon them, [*Rev.* 1. 7. Behold he cometh in the Clouds, and every eye ſhall ſee him, and they alſo which pierced him, and all Kindreds of the Earth ſhall wail becauſe of him. 2 *Theſſ.* 1. 7, 8. The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel.] 3. They ſhall ſtand before the Throne and Judgment Seat of Chriſt, where the Books will be opened, wherein all their ſins are Recorded, according to which they ſhall be judged and ſentenced to everlaſting Puniſhment, [*Rev.* 20. 11, 12. And I ſaw a great white Throne, and him that ſat on it, from whoſe Face the Earth and the Heaven fled away, and there was no place found for them; And I ſaw the Dead

ſmall and great ſtand before God, and the Books were opened, and the Dead were judged out of thoſe things which were written in the Books, according to their Works. *Mat.* 25. 41. Then ſhall he ſay unto them on the left hand, depart from me ye curſed, into everlaſting fire, prepared for the Devil and his Angels.] 4. They ſhal then be driven away from the preſence of the Lord into Hell, where they ſhall be puniſhed with extremity of anguiſh, and torment in Soul and Body, without any alleviation or intermiſſion, unto all eternity, [*Mat.* 25.46. And they ſhall go away into everlaſting puniſhment. *Rom.* 2:8,9: Indignation and wrath, tribulation and anguiſh, ſhall be upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile. *Rev.* 14. 11. And the ſmoke of their torment aſcended up for ever and ever, and they have no reſt day nor night.]

Queſt. 39. **What is the duty which God requireth of man?**

Anſ. The duty which God requireth of man, is obedience to his revealed will.

Q. 1. *Upon what account is obedience unto God the duty of man?*

A. Obedience unto God is the duty of man, becauſe God is his Creator, and Benefactor, and Supream Soveraign Lord and King.

Q. 2. *Is there any other Lord over the Conſcience, who can require Obedience of man for their own ſake chiefly, beſides God?*

A. God is the only Lord of the Conſcience, and

and though we are to obey Magiſtrats, and Parents, and Maſters, yet ye are chiefly to do this, becauſe God requireth us ſo to do; and if they command us to do any thing which God doth forbid, we are to refuſe obedience, being to obey God rather than any man in the World, [*Acts* 4. 19. Whether it be right in the ſight of God to hearken unto you, rather than unto God, judge ye?]

Q. 3. *What rule hath God given us, according to which our obedience muſt be guided?*

A. The only rule which God hath given us, according to which our whole obedience unto him muſt be guided, is his revealed Will.

Q. 4. *Hath God any other will than that which he hath revealed?*

A. God had a ſecret Will in his Counſel concerning all things which come to paſs, and this cannot be known as to moſt things before hand, and therefore is no rule for our obedience.

Q. 5. *What is the difference between Gods ſecret will, and Gods revealed will?*

A. Gods ſecret Will is concerning all things that are done, and ſhall be done, and doth extend even unto ſinful actions, which he doth will to permit and determine, and direct beyond mans will and intenſion, to his own Glory; but God's revealed Will, is concerning thoſe things which may, and ought to be done, and doth extend only unto thoſe things which are duty, and which in themſelves do tend to God's Glory, and this revealed Will is the rule of man's obedience.

Q. 6. *Where is the revealed will of God to be found?*

A. The revealed will of God is to be found in the Scriptures where the whole duty of man to God is made known: [*Mic.* 6. 8. He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?]

Queſt. 40. **What did God at firſt reveal to man for the rule of his Obedience?**

Anſ. The rule which God at firſt revealed to man for his obedience, was the Moral Law.

Q. 1. *Are there any other Laws which God hath given unto man?*

A. The Lord gave other poſitive Laws to the people of the Jews, which they were bound to yield obedience unto, ſuch as Ceremonial Laws, but theſe Laws were not intended as a ſtanding Rule of Obedience, for all Nations in all Ages, and therefore after a time were abrogated or diſanulled; and the not yielding Obedience to them by us at this time is no ſin.

Q. 2. *Doth the Moral Law continue to be a Rule of Obedience in the days of the Goſpel?*

A. As the Moral Law was at firſt revealed, that it might be a Rule of mens Obedience; ſo it doth continue ſo to be unto all men in every Nation unto the end of the World.

Q. 3. *How can the Moral Law be a Rule of Obedience unto the Heathen and Infidel World, who are without the Light of the Scriptures, to make it known unto them?*

A. Though

A. Though without the Light of the Scriptures, there cannot be ſo clear a diſcovery of the Moral Law, yet by the Light of Nature it is made known unto all Nations in ſome meaſure, ſufficient to leave the very Heathen without excuſe, for their Diſobedience, [*Rom.* 2. 14, 15. For when the Gentiles which have not the Law, do by Nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves, which ſhew the work of the Law written in their hearts.]

Q. 4. *Can any Man attain Life by Obedience unto the Moral Law?*

A. If any man could yield perfect Obedience unto the Moral Law, he might attain Life thereby; but all being guilty of ſin, perfect Obedience is impoſſible, and Life thereby is unattainable; therefore the Law was not given unto Man after his Fall, that it might give Life, [*Gal.* 3. 12. The Law is not of Faith, but the man that doth them ſhall live in them. *Rom.* 3. 19. Now we know that what things ſoever the Law ſaith, it ſaith to them who are under the Law, that every mouth may be ſtopped, and all the world may become guilty before God. *Gal.* 3. 21, 22. If there had been a Law given, which could have given Life, verily Righteouſneſs ſhould have been by the Law, but the Scripture hath concluded all under ſin.]

Q. 5. *Wherefore then was the Law given, when Righteouſneſs and Life was not attainable thereby?*

A. The Law was given to be a School Maſter

to bring Men unto God, that they might attain Life by Faith in him, [*Gal.* 3. 24. Wherefore the Law was our School Maſter to bring us unto Chriſt, that we might be juſtified by Faith.]

Q. 6. *How doth the Law bring men unto Chriſt?*

A. The Law bringeth Men unto Chriſt, 1. By convincing Men of ſin, the prohibitions of the Law convince them of their ſins of commiſſion; the Injunctions of the Law convince them of their ſins of omiſſion, [*Rom.* 3. 20. For by the Law is the knowledge of ſin.] 2. By diſcovering unto men the Curſe of God, which is due to them for ſin, which all guilty ſinners do ly under, [*Gal.* 3. 10. Curſed is every one which continueth not in all things which are written in the Book of the Law to do them.] 3. By awakening the Conſciences of the Guilty, begetting Bondage and Fear in them, the Spirit working with the Law, as a Spirit of Bondage, doth ſhew them their danger and future Wrath, becauſe of their diſobedience, [*Gal.* 4. 24. Theſe are the two Covenants, the one from mount Sinai, which gendereth to bondage.] And thus men are brought unto a ſight of their need of Chriſt, and their perfect righteouſneſs without which there can be no Life and Salvation.

Q. 7. *When men are brought, and by Faith joyned unto Chriſt, doth the Moral Law ceaſe to be of any further uſe unto them?*

A. Though Believers, through their intereſt in Chriſt, are delivered from the curſe and condemnation,

demnation, the rigour and irritations of the Moral Law, which whileſt out of Chriſt, they are under, yet the Moral Law is ſtill of ſingular uſe unto Believers, to provock them unto thankfulneſs for Chriſt, who hath fulfilled the Law in their ſtead; and to be a Rule, according to which they ought to endeavour as much as may be, to order their Hearts and Lives, however in this Life perfection of Obedience thereunto is unattainable, *[*Rom.* 7. 6. But, now we are delivered from the Law, that being dead wherein we were held. *verſe* 12. The Law is holy, and the Commandment is holy, juſt and good. *Tit.* 2. 11, 12. The grace of God that bringeth Salvation, hath appeared unto all men: teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World.]

Queſt. 41. **Where is the Moral Law ſummarily comprehended?**

Anſ. The Moral Law is ſummarily comprehended in the Ten Commandments.

Q. 1. *What is it for the Moral Law to be ſummarily comprehended in the Ten Commandments?*

A. The Moral Law is ſummarily comprehended in the Ten Commandments, in that the ſum and chief heads of the Law are therein contained.

Q. 2. *Is there any thing included, as commanded or forbidden in the Moral Law, than what is expreſſed in the Ten Commandments?*

A. The Moral Law being Spiritual, and very large, doth reach both the whole inward man, and

and alſo the outward converſation, and therefore the ten general heads in the Commandments do include many particular members and branches. 1. Whatever ſin is forbidden in any one precept, the contrary duty is commanded; and all ſins of the ſame kind alſo are forbidden, and not only the outward act, together with the words, and geſture tending thereunto; but alſo the inward affections to ſin, together with all the cauſes, means, occaſions, appearances, and whatſoever may be a provocation unto it, either in our ſelves or others, [*Mat:* 5:21,22,27, 28. Ye have heard, that it was ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay unto his brother, Racha, ſhall be in danger of the Counſel; but whoſoever ſhall ſay unto his brother, Thou Fool, ſhall be in danger of hell fire: Ye have heard, that it hath been ſaid by them of old time, thou ſhalt not commit Adultery: But I ſay unto you, that whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart.] 2. Whatever duty is commanded, the contrary ſin is forbidden, and all duties of the ſame kind are included, together with all ſuitable affections thereunto; as alſo uſing all means appointed for help, quickning, and furtherance therein; and our endeavours in our places, to help

help and further others in their Obedience.

Queſt. 42. **What is the ſum of the Ten Commandment?**

Anſ. The ſum of the Ten Commandments is, To love the Lord our God with all our heart, and with all our ſoul, with all our ſtrength, and with all our mind, and our Neighbour as our ſelves.

Q. 1. *In how many Tables were the Ten Commandments at firſt written?*

A. The Ten Commandments were at firſt written by God himſelf in the Mount, and given unto *Moſes*, in two Tables of Stone, [*Deut.* 10. 1, 2, 4. At that time the Lord ſaid unto me, Hew thee two Tables of Stone, like unto the firſt, and come up unto me in the Mount, and I will write on the Tables, the words which were in the firſt Tables, which thou brakeſt: and he wrote on the Tables according to the firſt writing, the Ten Commandments.]

Q. 2. *What is the comprehenſive duty of the Ten Commandments written in theſe Tables?*

A. The comprehenſive duty of the Ten Commandments is Love.

Q. 3. *What is the ſum of the firſt Table of the Law?*

A. The ſum of the firſt Table of the Law, which hath a more immediat reference unto God, it is to love the Lord our God with all our heart, and with all our ſoul, with all our ſtrength, and with all our mind, [*Mar.* 12. 30. And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy

thy mind, and with all thy ſtrength, this is the firſt Commandment.]

Q. 4. *What is it to love the Lord with all the heart, and with all the ſoul, and with all the mind, and with all the ſtrength?*

A. To love the Lord with all the heart, and with all the ſoul, and with all the mind, and with all the ſtrength, doth imply the ſupremacy, ardency and activity of our love, whereby we choſe the Lord, cleave to him, and delight in him, as our chief good, and employ all the faculties and powers of ſoul and body in obedience out of love.

Q. 5. *What is the ſum of the ſecond Table of the Law?*

A. The ſum of the ſecond Table of the Law, which hath a reference unto men is to love our Neighbour as our ſelves, [*Mar.* 12. 31. The ſecond is like, namely this, Thou ſhalt love thy Neighbour as thy ſelf.]

Q. 6. *Who is our Neighbour?*

A. Every man is our Neighbour, and therefore we are bound to bear a general affection unto all.

Q. 7. *What is it to love our neighbour as our ſelves?*

A. To love our Neighbour as our ſelves is to love our Neighbour with the ſame truth and conſtancy of love, as we do our ſelves.

Queſt. 43. **What is the Preface to the Ten Commandments?**

Anſ. The Preface to the Ten Commandments

is

is in these words, *I am the Lord thy God which have brought thee out of the Land of Egypt, out of the house of bondage.*

Quest. 44. **What doth the Preface to the Ten Commandments teach us?**

Ans. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.

Q. 1. *How many reasons or arguments are there in the preface, to oblige and perswade us to keep all Gods Commandments.*

A. There are in the preface three reasons or arguments, to oblige and perswade us to keep all Gods Commandments, 1. Because God is the Lord, *I am the Lord.* 2. Because God is our God, *I am the Lord thy God.* 3. Because God is our Redeemer, *which have brought thee out of the Land of Egypt, and out of the house of bondage.*

Q. 2. *How can God be said to bring his people out of the Land of Egypt, and out of the house of bondage now?*

A. As God brought his people of old out of the Earthly Egypt, and the bondage of men: so he doth now bring his people out of the Spiritual Egypt, and the bondage they are in unto the Devil, and their own lusts.

Q. 3. *How are we bound and obliged to keep Gods Commandments, as he is the Lord?*

A. We are bound and obliged to keep Gods Commandments, as he is the Lord; because as he is the Lord, he is our Creator and Supream Soveraign,

Soveraign, and we owe to him all obedience, as we are his Creatures and Subjects, [*Psal.* 100. 2, 3. Serve the Lord with gladneſs, know that he made us, and not we our ſelves. *Jer.* 10. 7. Who whould not fear thee, O King of Nations? for unto thee it appertaineth.]

Q. 4. *How are we bound and obliged to keep Gods Commandments, as he is our God?*

A. We are bound and obliged to keep Gods Commandments, as he is our God; becauſe as our God he hath taken us in Covenant, and brought us into a ſpecial relation to himſelf, and hereby laid a greater obligation upon us to do him ſervice, [*Deut.* 11. 1. Thou ſhalt love the Lord thy God, and keep his charge, and his ſtatutes, and his judgments, and his Commandments alway.]

Q. 5. *How are we bound and obliged to keep Gods Commandments, as he is our* Redeemer?

A. We are bound and obliged to keep Gods Commandments, as he is our Redeemer, becauſe God hath redeemed us for this end, that being free from the ſlavery of ſin and ſatan, we might be encouraged and enabled to yield obedience unto him, [1 *Cor.* 6. 19, 20. Ye are not your own, for ye are bought with a price, therefore glorifie God in your body, and in your Spirits which are Gods. *Luke* 1. 74, 75. That we being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our lives.]

Queſt.

Quest. 45. Which is the first Commandment?

Ans. The first Commandment is, *Thou shalt have no other gods before me.*

Quest. 46. What is required in the first Commandment?

Ans. The first Commandment requireth us, to know and acknowledge God, to be the only true God, and our God, and to worship and glorifie him accordingly.

Q. 1. *How many duties are there chiefly required in the first Commandment?*

A. There are three duties chiefly required in the first Commandment. 1. To know God, [1 *Chron.* 28. 6. And thou Solomon, my Son, know thou the God of thy Fathers.] 2. To acknowledge God, [*Deut.* 26. 17. Thou hast avouched the Lord this day to be thy God.] 3. To worship and glorifie God, [*Mat.* 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.]

Q. 2. *What are we bound to know concerning God?*

A. We are bound to know, 1. That God is, or that there is a God. 2. What God is in all those glorious Attributes and Perfections, whereby he hath made himself known.

Q. 3. *How ought we to acknowledge God?*

A. 1. We ought to acknowledge God to be the only true God, [1 *Cor.* 8. 6. Unto us there is but one God.] 2. We ought to take and owne God for our God, [*Psal.* 48. 14. This God is our God.]

Q. 4. *How ought we to worship and glorifie God?*

A. We

A. We ought to worſhip and glorifie God, as the only right Object of Divine Worſhip and Honour. 1. In our minds, by thinking, meditating, remembring, and highly eſteeming of him, [*Mal.* 3. 16. A Book of remembrance was written before him, for them that thought on his Name. *Pſal.* 63. 6. When I remember thee on my bed, and meditate on thee in the night watches. *Pſal.* 71. 19. O God, who is like unto thee?] 2. In our wills, by chooſing him for our chief good, and devoting our ſelves to his ſervice, [*Joſh.* 24. 22. Ye have choſen the Lord to ſerve him.] 3. In our hearts, by loving him, deſiring him, fearing him, believing and truſting in him, grieving for our ſins againſt him, hoping in him, delighting and rejoycing in him, [*Deut.* 10. 12. And now Iſrael, what doth the Lord require of thee, but to fear the LORD thy GOD, and to love him, *&c.* *Iſaiah* 26. 8. The deſire of our Soul is to thy Name. *Exod.* 14. 31. And the people believed the Lord, and his ſervant Moſes. *Iſaiah* 26. 4. Truſt ye in the Lord for ever. *Pſal.* 38. 18. I will be ſorry for my ſin. *Pſal.* 130. 7. Let Iſrael hope in the Lord. *Pſal.* 37. 4. Delight thy ſelf in the Lord.] 4. In our lips, by calling upon him, and ſpeaking well of his Name, [*Philip.* 4. 6. In every thing, by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. *Pſal.* 145. 21. My mouth ſhall ſpeak the praiſe of the Lord.] 5. In our lives, by yielding all obedience unto him

him, being zealous for his Glory, careful to pleaſe him, fearful of offending him, and by walking humbly before him, [*Jer.*7. 23. This thing I commanded them, obey my voice, and walk ye in all the ways that I have commanded you. *Joh.* 2. 17. The zeal of thy houſe hath eaten me up. *Col.* 1.10. Walk worthy of the Lord unto all pleaſing. *Gen.*39.9 How can I do this great wickedneſs and ſin againſt God. *Mic.* 6. 8. Walk humbly with God.]

Queſt. 47. **What is forbidden in the firſt Commandment?**

Anſ. The firſt Commandment forbiddeth the denying, or not worſhipping and glorifying the true God as God, and our God, and the giving that worſhip and glory to any other, which is due to him alone.

Q. 1. *What are the chief ſins forbidden in the firſt Commandment?*

A. The chief ſins forbidden in the firſt Commandment, are, 1. Atheiſm. 2. Profaneneſs. 3. Idolatry.

Q. 2. *What is Atheiſm?*

A. Atheiſm is the denying or not having a God, [*Pſal.*14.1. The fool hath ſaid in his heart, there is no God. *Eph.* 2. 12. At that time ye were without Chriſt, having no hope, and without God in the world.]

Q. 3. *What is the Profaneneſs in this Commandment forbidden?*

A. The Profaneneſs forbidden in this Commandment, is, the not worſhipping and glorifying

rifying the true God, as God, and our God.

Q. 4. *Wherein doth this Profaneneſs, in regard of Gods Worſhip and Honour, appear?*

A. Profaneneſs, in regard of Gods Worſhip and Honour, doth appear, 1. When perſons do not know God, or have miſapprehenſions of him, [*Jer.* 4: 22: My people is fooliſh, they have not known me. *Pſal.* 50. 21. Thou thoughteſt I was altogether ſuch a one as thy ſelf.] 2. When perſons are forgetful of God, [*Jer.* 2. 32. My people have forgotten me days without number.] 3. When perſons hate God, love themſelves, or any thing elſe more than God, deſire creatures more than God, truſt in arms of fleſh more than God, delight in objects of ſenſe more than God, when perſons ſet their affections upon any thing in the World more than God, and take off the heart, in whole, or in part from God, [*Rom.* 8. 7. The carnal mind is enmity againſt God. 1 *Joh.* 2. 15. Love not the World, nor the things in the World; if any man love the World, the love of the Father is not in him. *Col.* 3. 2. Set your affections on things above, not on things on earth.] 4. When perſons omit or neglect to give that Worſhip and Glory, which is due unto God, either with the inward or outward man, [*Iſa.* 43. 22. But thou haſt not called upon me, O Jacob.]

Q. 5. *What is that Idolatry which is forbidden in the firſt Commandment?*

A. The Idolatry which is forbidden in the firſt Commandment,

Commandment, is, the giving that Worſhip and Glory unto any other, which is due unto God alone, [*Rom.* 1. 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever.]

Q. 6. *How many ways may perſons be guilty of the Idolatry forbidden in this Commandment?*

A. Perſons may be guilty of the Idolatry forbidden in this Commandment, 1. By having and worſhipping other gods beſides the true God, with the outward man, as when perſons worſhip the Heatheniſh gods, or angels, or ſaints. 2. By giving that honour and reſpect to any thing in the World, which is due only unto God, with the inward man, which is Heart-Idolatry, [*Col.* 3. 5. And covetouſneſs, which is Idolatry.]

Queſt. 48. **What are we ſpecially taught by theſe words (Before me) in the firſt Commandment?**

Anſ. Theſe words (*Before me*) in the firſt Commandment teach us, that God, who ſeeth all things, taketh notice of, and is much diſpleaſed with the ſin of having any other God.

Q. 1. *How doth it appear that God ſeeth all things?*

A. It doth appear that God ſeeth all things, becauſe God is every where preſent, and is infinit in underſtanding, [*Jer.* 23. 24. Can a man hide himſelf in ſecret places, and I ſhall not ſee him, ſaith the Lord? Do not I fill both Heaven and

and Earth? *Pſal.* 147. 5. His underſtanding is infinit.]

Q. 2. *Why doth God take ſuch notice of, and is ſo diſpleaſed with the ſin of having any other god?*

A. Becauſe the ſin of having any other god is a great affront unto the Holy and Jealous Eye of God, who will not give his glory to another, [*Pſal.* 44. 20, 21: If we have ſtretched out our hands unto a ſtrange god, ſhall not God ſearch this out? *Iſa.* 42. 8. I am the Lord, that is my Name, and my glory will I not give to another, neither my praiſe to graven Images.]

Queſt. 49. **Which is the ſecond Commandment?**

Anſ. The ſecond Commandment is, *Thou ſhalt not make unto thee any graven Image, or the likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the waters under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them, for I the Lord thy God, am a Jealous God, viſiting the iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.*

Queſt. 50. **What is required in the ſecond Commandment?**

Anſ. The ſecond Commandment requireth the obſerving, and keeping pure and intire all ſuch religious Worſhip and Ordinances, as God hath appointed in his Word.

Q. 1. *How doth the worſhip required in the ſecond Commandment, differ from the worſhip required in the firſt Commandment?* *A.* The

A. The worſhip required in the firſt Commandment, hath a reſpect unto the object of worſhip, whereby we are bound to worſhip the true God, and none elſe. The worſhip required in the ſecond Commandment hath a reſpect unto the means of worſhip, whereby we are bound to worſhip God, according to the way and means of his own appointment, and no other.

Q. 2. *What is the way and means which God hath appointed for his Worſhip?*

A. The only way and means which God hath appointed for his Worſhip, is his Ordinances, which he hath preſcribed in his Word.

Q. 3. *What are the Ordinances which God hath appointed in his Word to be the means of Worſhip, and to be obſerved by his people?*

A. The Ordinances which God hath appointed in his Word, to be the means of his Worſhip, and to be obſerved by his people, are, 1. Prayer unto God with thankſgiving, and that publickly in Aſſemblies, privatly in Families, and ſecretly in Cloſets, *Philip.* 4: 6. Be careful for nothing, but in every thing, by Prayer and Supplication with Thankſgiving, let your requeſts be made known unto God. *Epheſ.* 5: 20: Giving thanks always for all things unto God and the Father, in the Name of our Lord Jeſus Chriſt. *Luke* 1: 10: And the whole multitude of the People were praying. *Jer.* 10: 25: Pour out thy Fury upon the Families which call not upon thy Name. *Mat.* 6: 6: But thou, when thou

thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut the door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.] 2. By Reading, and ſearching the Scriptures, [*Acts* 15: 21: For *Moſes* is read in the Synagogue every Sabbath-day. *Joh*: 5: 39: Search the Scriptures, for in them ye think ye have eternal life, and they are they which teſtifie of me.] 3. Preaching and hearing of the Word, [2 *Tim*: 4: 2: Preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering, and Doctrine. *Iſai*: 55: 3: Hear, and your ſoul ſhall live.] 4. Singing of Pſalms, [*Pſal*: 149: 1: Praiſe ye the Lord, ſing unto the Lord a New Song, and his praiſe in the Congregation of Saints. *Jam*: 5: 13: Is any merry? let him ſing Pſalms.] 6. Adminiſtration and receiving of the Sacraments, both of Baptiſm, and the Lords Supper, [*Mat*: 28: 19: Go therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. 1 *Cor*: 11: 23, 24, 25: For I have received of the Lord, that which alſo I have delivered unto you, that the Lord Jeſus, the ſame night wherein he was betrayed, took bread, and when he had given thanks, he brake it, and ſaid, Take, eat, This is my Body, which is broken for you, this do in remembrance of me; after the ſame manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Bloud, This do, as often

as

as ye drink it, in remembrance of me.] 6. Faſting, [*Luke* 5: 35: But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days.] 7. Inſtructing of children and houſhold in the Laws and ways of the Lord, [*Gen*: 18: 19: For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord. *Deut*: 6: 6, 7: And theſe words which I command thee this day, ſhall be in thine heart, and thou ſhalt teach them diligently unto thy children. *Eph*: 6: 4: And ye Fathers, provock not your Children unto wrath, but bring them up in the Nurture and Admonition of the Lord.] 8. Conference and diſcourſe of the things of God, [*Mal*: 3: 16: They that feared the Lord, ſpake often one to another, and the Lord hearkned and heard it. *Deut*: 6: 7: Thou ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou ſitteſt down, and when thou riſeſt up.] 9. Meditation, [*Pſal*: 77: 12: I will meditate on all thy Works. 1 *Tim*: 4: 15: Meditate on theſe things, give thy ſelf wholly to them, that thy profiting may appear unto all.] 10. Vows to the Lord, [*Pſal*: 76: 11: Vow, and pay unto the Lord.] 11. Swearing by the Name of the Lord, when lawfully called, [*Deut*: 6: 13: Thou ſhalt fear the Lord thy God, and ſerve him, and ſwear by his Name.] 12. Exerciſe of Church Diſcipline, [*Mat*: 18: 15, 16, 17: If thy brother treſpaſs againſt thee, go and tell him his of fault be-

tween him and thee alone; and if he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an Heathen Man and Publican.]

Q: 4: *What doth God require in the second Commandment, in reference to his Ordinances and means of worship?*

A: God in the second Commandment, doth require in reference to his Ordinances and means of Worship, 1. The receiving of them. 2. Observing of them. 3. The keeping them pure and intire.

Q: 5: *What is it to receive Gods Ordinances?*

A: The receiving of Gods Ordinances implyeth an approving of them with the mind, and imbracement of them with the Will.

Q: 6: *What is it to observe Gods Ordinances?*

A: The observing of Gods Ordinances implyeth a doing what is required in them, and making use of them, and attending upon God in them.

Q: 7: *What is it to keep pure and intire Gods Ordinances?*

A: The keeping pure and intire Gods Ordinances, implyeth a doing what in us lyeth, to preserve the Ordinances from corruption, and suffering any thing to be added to them, or taken away from them, [*Deut*:12:32: What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.]

Q: 8: *How*

Q: 8: *How doth it appear that the receiving, observing, and keeping pure and intire all such Religious Worship and Ordinances as God hath appointed, is required in the second Commandment, when in doth only forbid,* Thou shalt not make to thy self any graven Image, *&c.?*

A: Gods forbidding the making of any graven Image, and worshipping of it, doth clearly imply, 1. That God must be worshipped by some Means. 2. That it is a sin to worship God by graven Images. 3. That by consequence it is a sin to worship God by the Means which he hath not appointed. 4. That therefore it is a duty to worship God by the Means which he hath appointed, which being his Ordinances, they must be received, observed, and kept pure and intire.

Quest: 51: **What is forbidden in the second Commandment?**

Ans: The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.

Q: 1: *What is the first great sin forbidden in the second Commandment?*

A: The first great sin forbidden in the second Commandment, is the sin of idolatry.

Q: 2: *How doth the Idolatry forbidden in the first Commandment, differ from the Idolatry forbidden in the second Commandment?*

A: The Idolatry forbidden in the first Commandment hath a respect unto the Object, when

Q: 8: *How* we give that Worship and Honour which is due

due only to God, unto another. The Idolatry forbidden in the ſecond Commandment, hath reſpect unto the Means, when we worſhip God by Images.

Q: 3: *How many ways may Perſons be guilty of Idolatry in their worſhipping of God by Images?*

A: Perſons are guilty of Idolatry in Worſhipping of God by Images, 1. When they worſhip feigned and falſe gods (apprehending them to be true) by Images and Repreſentations; ſuch was the Heathens Idolatry, in worſhipping *Jupiter, Juno, Apollo, Diana*, and other feigned gods and goddeſſes, by their Images in their Idolatrous Temples: 2: When they worſhip the true God, in or by any Image or Repreſentation of him: whether it be by any thing in Heaven, or in the Earth, or the Waters, as in the Commandments; *Thou ſhalt not make unto thy ſelf any graven Image, or any likeneſs of any thing that is in Heaven above, or on Earth beneath, or Waters under the Earth: thou ſhalt not bow down to them, nor ſerve them,* [*Deut:* 4: 15, 16: Take heed therefore to your ſelves, for ye ſaw no manner of Similitude, in the day that the Lord ſpake unto you in *Horeb*, leſt ye corrupt your ſelves, and make you a graven Image: *Exod:* 32: 8: They have made them a Molten Calf, and have worſhipped it, and ſacrificed thereunto, and ſaid, Theſe be thy gods, O Iſrael, which have brought thee up out of the Land of Egypt:] 3: When they have in their worſhip, carnal Imaginations and Repreſentations of God in their Minds

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Q: 4: *Why may we not make uſe of Images for a help in our worſhip of God?*

A: No, 1: Becauſe God hath abſolutely forbidden it: 2: Becauſe Images are not a real help, but a hinderance of Devotion, they tending to leſſen God in our eſteem, who being the living God, and ſuperlatively excellent, and infinitely removed above all his Creatures, cannot without great reflection of diſhonour upon him, be repreſented by a dead Image.

Q: 5: *Is it not lawful to have Images, or Pictures of God by us, ſo we do not worſhip them, nor God by them?*

A: The Images, or Pictures of God are an abomination, and utterly unlawful, becauſe they do debaſe God, and may be a cauſe of Idolatrous Worſhip.

Q: 6: *Is it not lawful to have Pictures of Jeſus Chriſt, he being a man as well as God?*

A: It is not lawful to have Pictures of Jeſus Chriſt, becauſe his Divine Nature cannot be pictured at all, and becauſe his body, as it is now glorified, cannot be pictured as it is; and becauſe, if it do not ſtir up Devotion, it is in vain; if it do not ſtir up Devotion, it is a Worſhipping by any Image or Picture, and ſo a palpable Breach of the ſecond Commandment.

Q: 7: *What is the ſecond great ſin againſt this ſecond Commandment?*

A: The ſecond great ſin againſt the ſecond Commandment, is ſuperſtition.

Q: 8: *What is the ſuperſtition forbidden in the ſecond Commandment?*

A: The ſuperſtition forbidden in the ſecond Commandment, is the worſhipping of God in any other way, or by any other means, than what he hath appointed in his Word; and thus adding humane inventions unto Gods Inſtitutions; which is Will-worſhip, and condemned by the Apoſtle, [*Col:* 2: 20, 21, 22, 23: Why, as though living in the World, are ye ſubject unto Ordinances, (touch not, taſte not, handle not, which all are to periſh with the uſing,) after the Commandments and Doctrine of Men; which things have indeed a ſhew of Wiſdom, in Will-worſhip.]

Q: 9: *May nothing be added in the worſhip of God but what is preſcribed in the word of God?*

A: Nothing may be added in the Worſhip of God, as parts of worſhip, but what is preſcribed or appointed in the Word of God; becauſe without Divine Inſtitution it is but vain Worſhip, neither pleaſing to God, nor profitable unto them that Worſhip, [*Matt:* 15: 9: But in vain do they worſhip me, teaching for Doctrines the Commandments of Men.]

Q: 10: *Are not ſignificant Ceremonies allowable, that the dull minds of men may be quickned unto the more Devotion?*

A: The Ceremonies which God himſelf did appoint under the Law, are not lawful, much leſs

leſs the Ceremonies of Mens appointment, which are parts of Worſhip: 2: Significant teaching Ceremonies; were they appointed by God, would be the parts of true Worſhip; therefore ſuch ſignificant teaching Ceremonies as are not appointed by God, are parts of falſe Worſhip, or of Worſhip ſo far corrupted as they are uſed: 3: The ſignificancy of teaching Ceremonies without Gods Inſtitution, which carrieth with it Gods bleſſing, is inſignificant and ineffectual to convey and confer any Grace.

Q: 11: *May not the Church, by vertue of that Command,* 1 *Cor:* 14: 40: Let all things be done decently, and in order; *appoint Ceremonies for decency and orders ſake?*

A: The Church may, and ought by vertue of this Command, ſee that there be no Indecency and Diſorder in the Worſhip of God; that is, they may order, that things appointed by God, be done Decently and in Order, in reference to conveniency of time and place, and the like; which the Word of GOD doth virtually include, in appointing Worſhip it ſelf; which without ſuch circumſtances cannot be performed; but here is no liberty given unto the Church, to introduce and appoint new parts of Worſhip, as ſignificant teaching Ceremonies are proved to be; neither may ſuch things be called Decent in Gods Worſhip, which the Idolatrous Church of *Rome* uſe without any warrant from the Word of God.

Q: 12: *What is the idolatrous ſuperſtition of the Church of* Rome *in the Worſhip of God?*

A: The idolatry and ſuperſtition of the Church of *Rome* in the Worſhip of God, is their idolatrous kneeling at the Sacrament, aſſerting that the bread is turned into the real Body of Chriſt; their Idolatrous Worſhipping of Chriſt, by the Crucifix; their Idolatrous Pictures and Images of God, which they bow before; their Idolatrous bowing at the Altars, and towards the Eaſt; their Idolatrous praying to Angels and Saints, eſpecially to the Virgin *Mary*: their offering up un-bloody Sacrifice of the Hoſt; their ſuperſtitious Faſtings, and abſtaining from Fleſh in Lent; their ſuperſtitious Holy Days; their ſuperſtitious Prieſts Surplice; their adding Cream, Oyl, and Spittle to the Wafer, and ſingning with the Croſs in Baptiſm; their baptizing of Bells; their praying upon Beads; and many more ſuperſtitious Cuſtoms, for which there is not the leaſt Command in the Scriptures.

Q: 13: *How may we further offend and ſin againſt the ſecond Commandment?*

A: We offend and ſin againſt the ſecond Commandment, not only by Idolatry and Superſtition, but alſo when we are not Zealous for pure Worſhip, according to Gods Inſtitution, not endeavouring what in us lyeth, in our places, the Reformation of Worſhip, according to the pattern in the Word, when we diſuſe and neglect, eſpecialy when we contemn, and oppoſe any

any of theſe Ordinances, which God hath appointed to be the Means of Worſhip, [*Joh:* 2:17: The Zeal of thy Houſe hath eaten me up: *Heb:* 10: 25: Not forſaking the aſſembly of our ſelves together, as the manner of ſome is: *Mat:* 23:13: Wo unto you Scribes and Phariſees, Hypocrites, for ye ſhut up the Kingdom of Heaven againſt Men, for ye neither go in your ſelves, neither ſuffer ye them that are entring to go in: 1 *Theſſ:* 2: 16: Forbidding us to ſpeak unto the Gentiles, that they may be ſaved, filling up their ſins alway: *Acts* 13: 44, 45, 46: And the next Sabbath day came almoſt the whole City together, to hear the Word of God, but when the Jews ſaw the Multitude, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by *Paul*, contradicting and blaſpheming, then *Paul* and *Barnabas* waxed bold, and ſaid, it was neceſſary that the Word of God ſhould firſt have been ſpoken unto you; but ſeing ye put it from you, and judge your ſelves unworthy of everlaſting Life, lo, we turn to the Gentiles.]

Queſt: 52: **What are the Reaſons annexed to the ſecond Commandment?**

Anſ: The Reaſons annexed to the ſecond Commandment, are Gods Soveraignity over us, his propriety in us, and his zeal he hath for his own Worſhip.

Q: 1: *What is the firſt reaſon annexed unto the ſecond Commandment?*

A: The firſt reaſon annexed unto the ſecond

Commandment, is, Gods Soveraignity over us, in theſe words, *I the Lord.*

Q: 2: *What is the force of this firſt reaſon?*

A: The force of this firſt reaſon is, becauſe God is the great Soveraign King over us, and hath the Sole or only Authority to make Laws for the way of his Worſhip, therefore we ought, by vertue of our Allegiance as we are his Subjects, to obſerve his Laws and Ordinances, and to Worſhip him no other way than he hath appointed in his Word, [*Pſal:* 95: 2, 3: Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with Pſalms, for the Lord is a great God, and a great King above all gods.]

Q: 3: *What is the ſecond reaſon annexed unto this ſecond Commandment?*

A: The ſecond reaſon annexed unto this ſecond Commandment, is Gods propriety in us, in theſe words, *Thy God,* I the Lord thy God.

Q: 4: *What is the force of this ſecond reaſon?*

A: The force of this ſecond reaſon, is, that becauſe we belong unto the Lord, therefore we ought to keep cloſs unto him, and his appointments, and take heed eſpecially of Idolatry and Superſtition, which do alienat the Heart from him, [*Pſal:* 95: 6: O come let us worſhip and bow down, let us kneel before the Lord our God: *Pſal:* 106: 19, 21: They made a Calf in Horeb, and worſhipped the Molten Image, they forgot God their Saviour.]

Q: 5: *What is the third reaſon annexed unto this ſecond Commandment?* *A:* The

A: The Zeal which God hath to his own Worſhip, is his Jealouſe, whereby out of love to his own Worſhip and Inſtitutions, he is highly offended with thoſe that turn aſide from them into their own Inventions, *I the Lord thy God am a jealous God,* [*Exod:* 34: 14: Thou ſhalt Worſhip no other god: for the Lord, whoſe Name is Jealous, is a jealous GOD.]

Q: 6: *Wherein doth the Zeal and Jealouſie of God for his own worſhip ſhew it ſelf?*

A: The Zeal and Jealouſie of God for his own Worſhip doth ſhew it ſelf, 1: In his accounting the breakers of this Commandment, thoſe that hate him, and threatning to puniſh them unto the third and fourth Generation; *I the Lord am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me:* 2: In his eſteeming the keepers of this Commandment, ſuch as love him, and promiſeth Mercies unto Thouſands of them, *ſhewing Mercy unto Thouſands of them that love me, and keep my Commandments.*

Q: 7: *How can God in Juſtice viſit the iniquity of the Fathers upon the Children?*

A: 1: If Children do not walk in the ſteps of the ſame ſins with their Parents, God doth not puniſh them for their ſin, [*Ezek:* 18: 14, 17: If he beget a Son that ſeeth all his Fathers ſins, which he hath done, and conſidereth, and doth not ſuch like, he ſhall not die for the iniquity of his Father: he ſhall ſurely live.]

2. If God doth viſit the iniquity of the Fa-

ther

thers upon the Children, it is when the Children are guilty of the ſame iniquity, and ſo fill up the Meaſure, and the puniſhment of them is moſt equal and righteous, [*Ezek:* 18: 25: Is not my way ways equal? are not your ways unequal?]

Queſt: 53: **Which is the third Commandment?**

Anſ: The third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.*

Queſt: 54: **What is required in the third Commandment?**

Anſ: The third Commandment requireth the holy and reverent uſe of Gods Names, Titles, Attributes, Ordinances, Word and Works.

Q: 1: *What are we to underſtand by the Name of God, which we are forbidden in this Commandment to take in vain?*

A: The name of God which we are forbidden in this Commandment to take in vain, is to be taken generally and comprehenſively, for any thing whereby God makes himſelf known.

Q: 2: *By what is it that God maketh himſelf known?*

A: God maketh himſelf known by his Name taken particularly, which he hath given unto himſelf in Scripture, ſuch as, *God, Lord, I am Jehovah,* and the like, [*Deut:* 6: 4: Hear, O Iſrael, the Lord our God is one Lord: *Exod:* 3: 13, 14: And they ſhall ſay unto me, what is his

his Name? what ſhall I ſay unto them? And God ſaid unto Moſes, *I AM THAT I AM*: thou ſhalt ſay, *I AM* hath ſent me unto you: *Exod*: 6: 3: I appeared unto *Abraham* by the Name of God Almighty, but by the Name of *JEHOVAH* was I not known:] 2: By his Titles, ſuch as, Lord of Hoſts, Holy One of Iſrael, the God of *Abraham*, *Iſaac*, and *Jacob*, Creator, Preſerver of Men, the King of Kings, and Lord of Lords, King of Nations; the King of Saints, the God and Father of our Lord Jeſus Chriſt, the Father of Mercies, the God of Salvation, the Hearer of prayer, and the like, [*Iſaiah* 1: 9: Except the Lord of Hoſts had left unto us a very ſmall remnant: *Iſaiah* 60: 14: The Zion of the Holy One of Iſrael: *Exod*: 3: 6: I am the God of *Abraham*, the God of *Iſaac*, the God of *Jacob*: *Iſai*: 40: 28: The Lord, the Creator of the ends of the earth: *Job* 7: 20: What ſhall I do unto thee, thou preſerver of Men? 1 *Tim*: 6: 15: The Bleſſed, and the only Potentat, the King of kings, and the Lord of lords: *Jer*: 10: 7: Who would not fear thee, O King of Nations? *Rev*: 15: 3: Juſt and true are thy Ways, thou King of Saints: 2 *Cor*: 1: 3: Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of Mercies: *Pſal*: 68: 20: He that is our God, is the God of our ſalvation: *Pſal*: 65: 2: O thou that heareſt Prayer, unto thee ſhall all fleſh come:] 3: By his Attributes, which are his Perfections and Properties, whereby he diſtinguiſheth himſelf from his Creatures; ſuch

ſuch as Omnipotency, Eternity, Inviſibility, infinit Wiſdom, Omnipreſence, Holineſs, Unchangeableneſs, Mercifulneſs, Love, and the like, [*Rev:* 19: 6: The Lord God Omnipotent reigneth, 1 *Tim:* 1: 17: Now unto the King Eternal, Immortal, Inviſible, the only wiſe God, be honour and glory: *Pſal:* 147: 5: Great is our Lord, and of great Power, his Underſtanding is infinit: *Jer:* 23: 24: Can any hide himſelf in ſecret places, that I ſhall not ſee him, ſaith the Lord? do not I fill both Heaven and Earth: *Mal:* 3: 6: I am the Lord, I change not: *Pſal:* 145: 8: The Lord is gracious and full of compaſſion: 1 *Joh:* 4: 8: God is Love:] 4: By his Ordinances, Prayer, Hearing the Sacraments, [*Pſal:* 77: 13: Thy Way, O God, is in the Sanctuary:] 5: By his Word, Law and Goſpel, [*Pſal:* 138: 2: Thou haſt magnified thy Word above all thy Name:] 6: By his Works of Creation and Providence, [*Pſal:* 19: 1: The Heavens declare the glory of God, and the Firmament ſheweth his handy-work, *Pſal:* 9: 16: The Lord is known by his Judgments which he executeth: *Acts* 14: 17: He left not himſelf without a Witneſs, in that he did good, and gave us rain and fruitful Seaſons.]

Q: 3: *What doth the third Commandment require in reference unto thoſe things whereby God doth make himſelf known?*

A: The third Commandment doth require in reference unto thoſe things whereby God doth make himſelf known, 1: The uſe of them: 2:

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The holy and reverent uſe of them, that we ſhould uſe them with holy Ends, deſigning the Glory of God, and in a reverent manner, as is ſuitable unto the Majeſty of God, who maketh himſelf known by them, [*Pſal:* 96: 8: Give unto the Lord the glory due unto his Name: *Rev.* 15: 3, 4: Great and marvellous are thy Works, Lord God Almighty; who ſhall not fear and glorifie thy Name?]

Q: 4: *How ſhould our holineſs and reverence ſhew it ſelf towards theſe things?*

A: Our holineſs and reverence ſhould ſhew it ſelf, 1: In reference unto Gods Names, Titles and Attributes, in our holy and reverent Thoughts, and Meditating of them, ſo as to admire, fear, love, deſire and delight in God, and in our holy and reverent mentioning of them with our Tongues: 2: In reference unto Gods Ordinances, in our holy and reverent making uſe of them, waiting upon, and ſeeking after God in them: 3: In reference unto Gods Word, in our holy and reverent minding the Majeſty and Authority of God therein, ſo as to yield to ready obedience thereunto: 4: In reference unto Gods Works of Creation, in our holy and reverent Contemplation of Gods infinit Power and Wiſdom, and greatneſs therein manifeſted; and in reference unto Gods Works of Providence in our holy and reverent eyeing, following and complying with Gods deſigns in all his providential Diſpenſations, Bleſſing and Praiſing him for all his Mercies, ſubmitting unto,

to, and patiently bearing his Corrections, and any ſort of Afflictions.

Q: 5: *When ſhould we eſpecially, bodily and reverently make uſe of thoſe things whereby God maketh himſelf known?*

A: At all times, but eſpecially when we are called to the duties of his immediat Worſhip, we ſhould be holy, and reverent in the uſe of theſe things, ſanctifying the Name of God in them.

Q: 6: *What is the difference between the worſhip of God required in this third Commandment, and that which is required in the firſt and ſecond Commandment?*

A: The firſt Commandment hath a reſpect unto the Object of Gods Worſhip, the ſecond Commandment hath a reſpect unto the Means of Worſhip, but this third Commandment hath a reſpect unto the Manner of Worſhip, requiring that it be performed with Humility, and holy Fear, with Sincerity, Fervency, and all kind of holy Affections.

Queſt: 55: **What is forbidden in the third Commandment?**

Anſ: The third Commandment forbiddeth the profaning or abuſing any thing whereby God maketh himſelf known.

Q: 1: *How are Gods Names, Titles, and Attributes profaned and abuſed?*

A: Gods Names, Titles, and Attributes are profaned and abuſed, 1: When perſons do think ſlightly and irreverently of them, without any

ſuitable

ſuitable affections to them, eſpecially when their hearts are filled with deſpiſing hatred, averſation towards the Name of God, [*Mal*: 1: 6: If I be a Father, where is mine honour? If I be a Maſter, where is my fear? ſaith the Lord of Hoſts unto you that deſpiſe my Name: 2: When perſons ſpeak irreverently concerning God, making mention of any of his Names, Titles or Attributes, in ordinary diſcourſe, crying, O Lord, O God, God forgive me, God ſave me, and the like, without minding what they ſay, or having any awe of God upon them, whileſt they are ſpeaking of him, [*Pſal*:139:20: Thine enemies take thine Name in vain:] 3: When perſons do ſwear by the Name of God, and that either vainly and wickedly, mingling their ordinary ſpeech with hideous Oaths, priding themſelves in their invention of new Oaths, and emphatically pronuncing of them, or when perſons being called to ſwear lawfully before a Magiſtrat, or the like, they do ſwear falſly, [*Mat*: 5: 34, 37: But I ſay unto you, ſwear not at all, but let your Communication be yea, yea, nay, nay: for whatſoever is more than theſe, cometh of evil: *Zech*: 5: 4: It ſhall enter into the houſe of him that ſweareth falſly by my Name:] 4: When perſons do curſe either themſelves or others, in the Name of the Lord, either jeſtingly, raſhly, or maliciouſly, [1 *Sam*: 17: 43: And the Philiſtin curſed David by his gods: *Mat*: 26: 74: Then he began to curſe and ſwear, ſaying, I know not the man:] 5:

When

When perſons blaſpheme the Name of the Lord, by ſpeaking againſt any of thoſe Names, Titles, or Attributes, whereby he hath made himſelf known, or by aſcribing any thing unto him, which is unworthy of him, [2 *King*: 19: 22: Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice? and lift up thy eyes on high, even againſt the holy One of Iſrael: *Jam*: 1: 13: Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man:] 6. When perſons uſe the Name of the Lord in any Charms, [*Act*: 19: 13, 16: Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the Name of the Lord Jeſus, *&c.* And the man in whom the evil ſpirit was, leapt upon them, and overcame them, ſo they fled out of that houſe naked and wound.]

Q. 2. *How are Gods Ordinances profaned and abuſed?*

A. God Ordinances are profaned and abuſed, 1: When perſons are irreverent in their attendance upon them, in regard of their outward geſture of their bodies, laughing, talking, ſleeping, or any other way, undecently behaving themſelves in the time of prayer, preaching, ſinging, receiving the Sacraments, or any other part of Gods Worſhip, [*Eccl*: 5: 1: Keep thy foot when thou goeſt to the houſe of God: 1 *Cor*: 14: 40: Let all things be done decently and in order:] 2: When perſons under Ordinances

are

are ſlight and formal, as to the inward frame of their minds, when their minds are roving and wandering, and their hearts are dead and dull, very unbeſeeming the Majeſty of God, whom in his Ordinance they wait upon, who being a Spirit, doth chiefly look to the ſpiritual part of his ſervice, [*Joh*: 4: 24: God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth:] 3: And chiefly perſons profane and abuſe Gods Ordinances, when they make a profeſſion of Religion, and attend upon Ordinances, that they may be accounted religious by men, without any ſincere endeavours to approve the heart unto God, making uſe of Religion only as a Clock of Covetouſneſs, or maliciouſneſs, or voluptuouſneſs, [2 *Tim*: 3: 5: Having a form of godlineſs, but denying the power thereof. *Mat*, 23: 14: Wo unto you Scribes, Phariſees, Hypocrites, for ye devour widows houſes, and for a pretence make long prayers, therefore ye ſhall receive the greater damnation.]

Q: 3: *How is Gods Word profaned and abuſed?*

A: Gods Word it profaned and abuſed, 1: When perſons think, or ſpeak ſlightingly, eſpecially when they pervert the Word of God, or any part thereof into profane jeſts, [*Jer*: 23: 33, 36: And when this People, or Prophet ſhall ask thee, ſaying, What is the burden of the Lord? Thou ſhalt ſay, what burden? I will even forſake you ſaith the Lord: And the burden of the Lord ſhall ye mention no more, for

ye

ye have perverted the Word of the living God:] 2: When perſons wreſt the word of God unto falſe doctrine, perverſly diſputing againſt the ſound and wholeſome Doctrine therein contained, [2 *Pet*: 3: 16: In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures unto their own deſtruction: 1 *Tim*: 6: 3, 4, 5: If any man teach otherwiſe, and conſent not tō wholeſome words, the words of our Lord Jeſus Chriſt, and the doctrine which is according to godlineſs; he is proud, knowing nothing, but doting about queſtions, and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth:] 3: When perſons miſapply the Word of God; the threatnings unto the righteous, to make them ſad, the promiſes to the wicked, to encourage them in their wicked ways, [*Ezek*: 13: 22: With lies ye have made the hearts of the righteous ſad; whom I have not made ſad; and ſtrengthned the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life.]

Q: 4: *How are Gods works profaned and abuſed?*

A: Gods works are profaned and abuſed, 1: When perſons pamper their fleſh, gratifie their luſts, and are intemperat in their uſe of Gods creatures, [*Rom*: 13: 13, 14: Let us walk honeſtly, as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envy; but put ye on the Lord Jeſus,

Jeſus, and make no proviſion for the fleſh, to fulfill the luſts thereof:] 2: When in proſperity perſons are forgetful of God, unthankful for mercies, and indulge themſelves the more to ſin, becauſe of Gods patience and bounty, [*Hoſ*: 13: 6: They were filled, and their hearts were exalted, therefore they have forgotten me: *Rom*: 2: 4, 5: Or deſpiſeſt thou the riches of his goodneſs and forbearance, but after thy hardneſs and impenitent heart, treaſureſt up to thy ſelf wrath, *&c.*] 3: When in adverſity perſons murmure, are impatient, when they are incorrigible, and grow more hardned in their ſins: [1 *Cor*: 10: 10: Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer: *Jer*: 5: 3: Thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction; they have made their faces harder than a rock, they have refuſed to return.]

Queſt: 56: **What is the reaſon annexed to the third Commandment?**

Anſ: The reaſon annexed to the third Commandment, is, that however the breakers of this Commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment.

Q: 1: *Whence is it that ſuch as profane Gods Name, eſcape puniſhment from men?*

A: Such as profane Gods Name for the moſt part do eſcape puniſhment from men, 1: Becauſe no Laws of men do, or can reach all profanations

fanations of Gods Name: 2: Becauſe ſuch Laws as do reach Blaſphemy, Perjury, Sweaking, and the like, groſſer profanations of Gods Name, are not executed by many in authority, who oftentimes being profane and wicked perſons themſelves, are more ready to puniſh them that hallow Gods Name, than thoſe that profane it.

Q: 2: *How doth it appear, that ſuch as profane Gods Name ſhall not eſcape Gods righteous Judgment?*

A: Such as profane Gods Name ſhall not eſcape Gods righteous Judgment, becauſe God is righteous, and he will not hold him guiltleſs.

Q: 3: *When doth the Lord puniſh them that profane his Name?*

A: 1: Sometimes God doth puniſh them in this life, and that with dreadful temporal plagues, [*Deut:* 28: 58, 59: If thou wilt not obſerve to do all theſe words, that thou mayeſt fear this glorious and fearful Name, THE LORD THY GOD; then the Lord will make thy plagues wonderful:] 2: Be ſure if ſuch eſcape here, they ſhall not eſcape eternal wrath and vengeance hereafter, [*Rom:* 2: 5: Thou treaſureſt up to thy ſelf wrath againſt the day of wrath, and the revelation of the righteous Judgment of God.]

Queſt: 57: **Which is the fourth Commandment?**

Anſ: The fourth Commandment is, *Remember the Sabbath day to keep it holy: Six days ſhalt thou labour, and do all thy work, but the ſeventh day is the Sabbath of the Lord thy God; in it thou ſhalt*

not

not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that is within thy gates: for in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day, and hallowed it.

Queſt: 58: **What is required in the fourth Commandment?**

Anſ: The fourth Commandment requireth the keeping holy to God ſuch ſet times as he hath appointed in his word, expreſly one whole day in the ſeven to be a holy ſabbath to himſelf.

Q: 1: *What is the difference between the worſhip required in the fourth Commandment, and the worſhip required in the firſt, ſecond, and third.*

A: The firſt Commandment hath a reſpect unto the Object of Worſhip: The ſecond Commandment hath a reſpect unto the means of Worſhip: The third Commandment hath a reſpect unto the manner of Worſhip: But this fourth Commandment hath a reſpect unto the Time of Worſhip.

Q: 2: *What time for worſhip doth the fourth Commandment require?*

A: The fourth Commandment doth require ſuch ſet times for worſhip to be kept holy unto God, which he hath appointed in his Word.

Q: 3: *May not the Popiſh holy days be obſerved?*

A: The Popiſh holy days ought not to be obſerved, becauſe they are not appointed in the Word; and by the ſame reaſon no other holy

days

days may be kept, whatſoever pretence there be of devotion towards God, where there is no precept or example for ſuch practices in the holy Scripture.

Q: 4: *What ſet time hath God appointed in his Word to be kept holy to himſelf?*

A: God hath appointed in his Word one whole day in ſeven to be kept a holy Sabbath to himſelf, [*Deut*: 5: 12: Keep the Sabbath to ſanctifie it, as the Lord thy God hath commanded thee.]

Q: 5: *What are we to underſtand by one whole day in ſeven, which is to be kept holy to the Lord?*

A: By one whole day in ſeven, we are not to underſtand only the whole artificial day, from Sun riſing to Sun ſetting, or from Day-break in the Morning, until the Evening, or Night, but the whole Natural Day, conſiſting of twenty four hours.

Q: 6: *When doth this Holy Day, or Sabbath begin, in the evening before, or that morning from mid-night?*

A: In the evening before, or by vertue of that word, *Remember to keep holy the ſeventh day*, we ought to begin to prepare for the Sabbath, but the Sabbath it ſelf doth not begin until the Evening is ſpent, and Mid-night thereof over, and the Morning after twelve of the Clock beginneth.

Q: 7: *Doth not the Scriptures require us to begin the Sabbath in the Evening, where it is ſaid*, Gen: 1: 5: *The Evening and the Morning were the firſt day,*

and

and Lev. 23. 32. *From Evening unto Evening ye shall celebrate your Sabbath?*

A. It doth not follow that the Evening of the first day was before the morning, though that it be first spoken of, no more than that *Shem* and *Ham* were Elder than *Japheth*, because they are reckoned up in order before him, *Gen.* 10. 1. The Sons of *Noah*, *Shem*, *Ham*, and *Japheth*, and yet *verse* 21. *Japheth* is called the Elder Brother? But *Moses* reckoning up the work of God on the first day, retires back from the *Evening* to the *Morning*, and saith, they both made up the first day. Surely in the account of all Nations, and in Scripture account too, the Morning is before the Evening, John 20. 19. *The same day at evening being the first day of the week, come, Jesus*, &c. where the evening following this day, and not the evening before the day, is called the evening of the same day. 2. That place in *Leviticus* concerning the celebration of the Sabbath from Evening to Evening, hath a reference only unto a Ceremonial Sabbath, or day of Atonement, on the tenth day of the seventh moneth, where the *Israelites* were to afflict their souls, but it hath not a reference unto the weekly Sabbath.

Q. 8. *How do ye prove by the Scripture that the weekly Sabbath doth begin in the Morning?*

A. That the weekly Sabbath is to begin in the Morning is evident. 1. By Exod. 16. 23. *This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord.* If the Sabbath had begun in the Evening, *Moses* would

have ſaid, This evening doth begin the reſt
the Sabbath, but he ſaith, to morrow is the re
of the Sabbath. 2. Moſt evidently it doth a
pear, that the Sabbath doth begin in the Mo
ning, and not in the Evening, by Matth. 28.
In the end of the Sabbath, as it began to dawn
wards the firſt day of the week, came Mary Magd
len, *and the other* Mary, *to ſee the Sepulchre.*
the end of the Jewiſh Sabbath were not in t
Evening, when it began to grow dark towar
the night, but when it began to dawn towar
the firſt day of the week, which muſt needs
towards the Morning, and in no National ſe
can be interpreted of the Evening; then t
Sabbath did alſo begin in the Morning, and
in the Evening; for the beginning and end
muſt needs be about the ſame time. But t
former is evident from this place; concern
the Jewiſh Sabbaths ending; and therefore co
ſequently concerning its beginning. 3. Fu
ther, it is alſo ſaid in this place, that the fi
day, which is the Chriſtian Sabbath, did beg
towards the dawning, as it grew on towar
light, and not as it grew on towards darkne
therefore the Chriſtian Sabbath doth begin
the Morning. 4. Moreover, the Reſurrect
of Chriſt, in commemoration of which the Ch
ſtian Sabbath is obſerved, was not in the Ev
ning, but early in the Morning, Mark 16.
Now Jeſus was riſen early in the firſt day of the w
Therefore the Sabbath is to begin in the Mo
ning. 5. If the Sabbath did begin in the Ev

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ning before, it would end in the Evening after; and would be lawful for men to work in their Callings, or to go to their Recreations, on the evening of the Sabbath, which surely would be very unsuitable after the holy employments of that day.

Q. 9. *Is this fourth Commandment concerning the keeping of the Sabbath Ceremonial, or Moral?*

A. Though the Commandments which the Lord laid upon the *Israelites*, for the observation of other Sabbaths, were Ceremonial and abrogated, and not to be observed by Christians, yet this fourth Commandment concerning the weekly Sabbath was Moral, and binding upon all Nations, and that throughout all Generations.

Q. 10. *How doth it appear that the fourth Commandment was Moral, and not Ceremonial?*

A. The Morality of the fourth Commandment doth appear; 1. From the time of the Sabbaths first Institution, which was in Paradise, before there was any Ceremony. 2. From all the Arguments made use of to back it, which are perpetual and not Ceremonial. 3. Because it is placed in the midst of the Decalogue or ten Commandments, and the other Nine are Moral; and therefore this was written by God with the rest, it was written on Tables of stone, which sheweth the perpetuity of it. 4. Because the Gentiles were required to observe this, the stranger as well as the Brethers; but they were not under the Ceremonial Law. 5. From the Testimony of Christ,

Matth. 24. 10. *Pray that your flight may not be in the Winter, nor on the Sabbath day.* This flight was to be at the deſtruction of *Jeruſalem* in *Veſpaſian's* time, when all Ceremonies were Abolished; and yet then our Saviour ſpeaks of the Sabbath in force, which would aggravat the grief, if they ſhould be forced to break it.

59. Queſt. **Which day of the ſeven hath God appointed to be the weekly Sabbath?**

Anſw. From the beginning of the World, to the Reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly Sabbath; and the firſt day of the week ever ſince to continue to the end of the world, which is the Chriſtian Sabbath.

Q. 1. *Is the ſeventh day of the week always to be kept as holy, as the weekly Sabbath unto the Lord?*

A. The ſeventh day in number is always to be kept as holy, and the weekly Sabbath, the ſeventh part of our time being Gods due; and by vertue of this Commandment, to be ſeparated from common uſe, and imployed in his worſhip and more immediate ſervice every week, but the ſeventh day in order from the Creation, is not neceſſary always to be obſerved as a Sabbath if being in the power of God, who appointed the ſeventh in order, to alter that order at his pleaſure.

Q. 2. *Which day of the ſeven did God at firſt appoint to be the weekly Sabbath?*

A. God did at firſt appoint the ſeventh day in order to be the weekly Sabbath; *Six days ſhalt*

thou labour, and do all which thou haſt to do, but the ſeventh is the Sabbath of the Lord thy God, in it thou ſhall not do any work, &c.

Q. 3. *Wherefore did God appoint the ſeventh day at firſt to be the weekly Sabbath?*

A. God did at firſt appoint the ſeventh day to be the weekly Sabbath, becauſe it was the day of his Reſt from his works of Creation, that thereon men might reſt from their works, and remember him: *For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted on the ſeventh day*, &c.

Q. 4. *When did God firſt appoint the ſeventh day to be the Sabbath?*

A. God did appoint the ſeventh day to be the Sabbath immediatly after the firſt Creation, Gen. 2. 3. [And God bleſſed the ſeventh day, and ſanctified it.]

Q. 5. *Was the ſeventh day obſerved as the weekly Sabbath, before God wrote the Commandment for its obſervation on Tables of Stone in the Mount, which he delivered unto Moſes?*

A. It is more than probable, that this ſeventh day was obſerved all along by the true Worſhippers of God, as the other precepts of the Law were obſerved, though no mention be made thereof in the ſhort Hiſtory of the affairs of ſome thouſand years; for *Adam* who lived until the days of *Methuſelah*, no doubt did teach his Children this Precept, which he had from God in *Paradiſe*: and *Methuſelah* which lived till the days of *Shem*, ſurely did deliver it down to Poſterity

ſterity all the days of the old World; and *Shem* who lived till *Abraham's* time, and is ſuppoſed to be *Melchiſedeck* in all probability, did deliver this Precept ſucceſſively unto him in the New World; and as *Abraham* with eaſe might, ſo without queſtion he did teach it with other precepts to his Children, and they did teach it one to another, until the time of *Moſes*; and *Moſes* ſpeaketh to the *Iſraelites*, of the Sabbath to be kept holy to the Lord on the Morrow, *Exod.* 16. 32. A thing well known unto them, and of Practice amongſt them, which was ſometime before the Lord gave the Law upon mount *Sinai*.

Q. 6. *How long was the ſeventh day to be obſerved as the weekly Sabbath?*

A. The ſeventh day was to be obſerved as the weekly Sabbath, from the beginning of the World unto the Reſurrection of Chriſt.

Q. 7. *What day is to be obſerved for the weekly Sabbath from the Reſurrection of Chriſt?*

A. The firſt day of the week from the Reſurrection of Chriſt, is to be obſerved by Chriſtians unto the end of the World for their weekly Sabbath.

Q. 8. *How could the Seventh day-ſabbath be changed from the laſt of ſeven unto the firſt of ſeven, when we do not read expreſly of any repeal in the Scripture of the laſt of ſeven?*

A. 1. It is one day of ſeven which God hath appointed to be the Sabbath, and in the Commandment the Lord doth Bleſs and Hallow, not the

the ſeventh day, but the Sabbath day, which might be on another ſeventh day in order: if God ſhould ſo pleaſe. 2. It is but one day in ſeven which God hath appointed to be the weekly Sabbath, God having both allowed and appointed the other ſix days of the week for our labour. 3. God having Subſtituted or appointed another day for to be a Holy Sabbath to himſelf, this Subſtitution of another, doth virtually include in it a repeal of the old Sabbath, that is in reference unto the time of its Obſervation.

Q. 9. *How doth it appear that the firſt day of the week, is appointed by God to be the weekly Sabbath?*

A. 1. There is alike reaſon for the appointment of the firſt day, as there was for the ſeventh; the reaſon of Gods appointing the ſeventh day, is his reſting from his Works of Creation; and there was alike reaſon for appointing the firſt day, which was the day of Chriſt's Reſurrection; namely the Son of God reſting from his Suffering-works about Man's Redemption, into which Reſt he is ſaid to enter, and which we are the more nearly concerned to remember, [*Heb.* 4. 10. For he that is entered into his Reſt, hath ceaſed from his own works, as GOD did from his.] 2. The Lord Jeſus hath put his Name upon the firſt day of the week. [*Rev.* 1. 10. I was in the Spirit on the Lords day.] There is reaſon to believe that the Lords Day here ſpoken of, was the firſt day of the week, becauſe it is a certain determinat day.

and it is ſpoken of as a day, which was well known amongſt Chriſtians by that Name, and the firſt day of the week being the day of the Lords Reſurrection, and wherein Chriſtians did uſe to aſſemble themſelves together upon, had the only reaſon for ſuch Denomination. There is alſo reaſon to believe, that the Lord did put his own Name upon this day, becauſe none had Authority to put his Name upon any day but himſelf, and the Apoſtle calling it the Lords day, by the inſpiration of the Spirit; no doubt but it was the Lords will, it ſhould be ſo called; and by conſequence it was his will that this day ſhould be uſed and obſerved, as a holy day to himſelf. As the ſecond Sacrament is called the Lords Supper, becauſe it was appointed by the Lord, ſo the firſt day of the week is called the Lords day, becauſe it is appointed by the Lord; and this day being appointed, no other is to be obſerved now as the Chriſtian Sabbath. 3. The appointment of the firſt day of the week to be the Sabbath, may be inferred from, [1 *Cor.* 16. 1. Now as concerning the Collection of the Saints, as I have given Order unto the Churches of *Galatia*, even ſo do ye: Upon the firſt day of the week, let every one of you lay by himſelf in ſtore, as the Lord hath proſpered him.] The Apoſtle having given Order from the Lord, to the Churches of *Galatia*, and *Corinth*, and by conſequence to the other Churches of the *Gentiles*, for Collection on the firſt day of the week, as God had proſpered them on other days;

days; we may infer, this being a Sabbath-days Work, that he had alſo from the Lord, give order for the obſervation of this firſt day, as the weekly Sabbath. 4. We read of the Diſciples that being aſſembled together on the firſt day of the week, and that Jeſus then came amongſt them, *John* 20. 19. And that eight days after they mete again, which was another firſt day, and Jeſus came to them, *verſe* 26. Moreover, that it was the practice of Chriſts Diſciples to meet together to Worſhip the Lord, to hear the Word, and break Bread, or receive the Sacrament of the Lords Supper on the firſt day of the week. [*Acts* 20. 7. And upon the firſt day of the week, when the Diſciples were come together to break Bread, *Paul* preached unto them, *&c.*] *Paul* had been with them ſeven days, as *verſe* 6. and yet we read of no ſolemn Meeting on the firſt day of the week, the laſt of the ſeven, wherein he abode with them. It was on the old Sabbath, the laſt day of the week, that the ſolemn Aſſembly for the Worſhip was held; but the firſt day, which had it not been the Sabbath of New appointment, and of neceſſary Obſervation to Chriſtians, would have been moſt inconvenient for *Paul* to have ſpent in Religious Exerciſes until midnight, when the next Morning he was to take his Journey: All which being conſidered, together with the practice of Chriſtians from the Appoſtles days, it may be evident unto them that deſire not to cavil, that

the first day of the week is appointed by the Lord, to be the Christian Sabbath.

60. Quest. **How is the Sabbath to be sanctified?**

Answ. The Sabbath is to be Sanctified by an holy resting all that day, even from such worldly Imployments and Recreations, as are lawful on other days, and spending the whole time in the publick and private Exercises of Gods Worship, exeept so much as is to be taken up in the works of necessity and mercy.

Q. 1. *What is it to sanctify the Sabbath?*

A. The Sabbath is to be Sanctified by God, in his appointing it to be holy; the Sabbath is sanctified by men, in the observing and keeping it as holy, *Remember the Sabbath day to keep it holy.*

Q. 2. *How are we to observe and keep the Sabbath as holy?*

A. We are to observe and keep the Sabbath as holy, partly by holy Resting, partly on holy Exercises on that day.

Q. 3. *What are we to rest from on the Sabbath day?*

A. We are on the Sabbath day to rest, not onlie from these things, which are in themselves sinful, which we are bound to rest from on everie day of the week, but also we are to rest from those worldlie Imployments and Recreations, which on the other six days of the week are lawful, and our dutie, *Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work,* &c.

Q. 4. *May not such works be done in our particular Callings on the Sabbath day, as cannot so seasonably and*

and advantagiously be done on the other days of the week?

A. There are some works in our particular Callings, which may seem to be most seasonable and advantagious on the Sabbath day, and yet it is our dutie to rest from them, and wholly to forbear them, such as, 1. Killing Beasts on the Sabbath day; to prepare meat for the Munday Mercat. 2. Plowing, sowing, gathering in of Corn, making Hay while the Sun shines, and the weather best serveth on the Sabbath day. 3. Selling of Fruit or other Wares on the Sabbath day, when there may be most custom for them. 4. Selling or Buying of Fish on the Sabbath, which in hot weather might stink if kept until Munday, these and the like worldly imployments we are to forbear, by vertue of this Commandment, they being our own works; and whatever loss we may seem to sustain by such forbearance, be sure it is not comparable unto the loss of Gods Favour, and the wounding of our souls for ever, which will be the fruit of living in the breach of Gods Law. And if such works as these must be forborn on the Sabbath; much more such works of our Calling, as may be done on the week day, as well as on the Sabbath, *Neh.* 13. 15, 16, 17, 18. In those days saw I in Judah, some treading Wine-presses on the Sabbath day, and bringing in Sheaves, and loading Asses, as also Wine-grapes, and Figs, and all manner of Burdens, which they brought into Jerusalem on the Sabbath day, and I testified against them

in

in the day wherein they ſold Victuals; There dwelt Men of Tyre alſo therein, which brought Fiſh, and all manner of Ware, and ſold on the Sabbath, unto the Children of Judah, and in Jeruſalem. Then I contended with the Nobles of Judah, and ſaid unto them, what evil thing is this that ye do, and profane the Sabbath? Did not your Fathers thus, and did not our God bring all this evil upon us, and upon this Citie, yet ye bring more wrath upon Iſrael by profaning the Sabbath.

Q. 5. *May we not lawfully recreat our ſelves upon the Sabbath day, eſpecially ſince the day is appointed to be a day of reſt from our toiling labour in the week?*

A. 1. We may and ought to recreate our Minds on the Sabbath day in the Worſhip of God, we being bound to call, and make in this reſpect, the Sabbath our delight. 2. But we ought to forbear recreating our minds with carnal delight, either by Words or Deeds, which we may do on other days, and much more we ought to forbear recreating our Bodies by Sports and paſtimes, though after the publick exerciſe of Gods Worſhip be over, *Iſaiah* 58.13,14. If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holie day; and call the Sabbath a delight, the holie of the Lord, honourable, and ſhalt honour him; not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words: Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth,

earth, and feed thee with the heritage of *Jacob* thy Father; for the mouth of the Lord hath ſpoken it.

Q. 6. *Though Maſters and Governours of Families are bound themſelves to reſt upon the Sabbath day, yet may they not command their Children and Servants to work, or permit them to play, and take their recreation?*

A. Indeed the Commandment is principallie directed to Maſters and Governours of Families, but withal, ſo as it doth enjoyn them to do what in them lieth, to hinder their Children and Servants from the profanation of the day by ſervile working, or bodilie Recreation, and to put them upon the obſervation of this day of reſt, *In it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant*, &c.

Q. 7. *May not Children or Servants lawfully work or play upon the Sabbath day, if they be commanded hereunto by their Parents or Maſters?*

A. Though it be the ſin of the Parents or Maſters to command their Children or Servants to work, or another way to break the Sabbath; yet it is the Durie of Children and Servants to Diſobey them, whatever temporal Loſs they ſuſtain by it; they being bound to Obey the God of Heaven, rather than anie Man upon the Earth.

Q. 8. *Is it lawful to dreſs Meat on the Sabbath day?*

A. Although it was the will of the Lord, that the Children of *Iſrael* ſhould neither gather nor dreſs

dreſs the Manna that fell from Heaven on the Sabbath day, they having ſo much ſervile Work to be done about it before it was fit to be eaten, namelie, the grinding of it in the Milns, or beating it in Mortars, and then Baking it, which ſervil Work is ſtill unlawful, unleſs in Caſes of Neceſſitie; and although fires were forbidden to be kindled in all their Habitations, *Exodus* 34. 3. That is, to forbear Worldlie Imployments, as the Works forbidden in the former *verſe* were, and this inſtance is a ſpecial in the general: yet the Scripture doth no where forbid the dreſſing Meat at all for ordinarie food, nor the kindling of fire for ſuch uſe; but the lawfulneſs of Meat may be collected from the Scripture, in as much our Saviour himſelf was preſent at a feaſt on the Sabbath day, *Luke* 14. 1. Where no doubt Meat was dreſſed for ſo manie Gueſts as were there bidden; and when we are allowed to provide Food for our Cattel on the Sabbath, ſurelie we may lawfullie dreſs Meat for our ſelves.

Q. 9. *What works doth GOD allow us to do on the Sabbath day, beſides thoſe which he doth principallie Command us?*

A. The works which GOD doth allow us to do on the Sabbath day, beſides what he doth principallie command us, are Works of Neceſſitie and Mercie; ſuch as Eating, Drinking, defending our ſelves from Enemies, quenching the fire of Houſes; viſiting the Sick, relieving the Poor, feeding Cattel, and the like; in all which imployments, we ought not to have

have a reference chieflie to our ſelves, or anie temporal Advantage, but to be as Spiritual as may be in them, [*Matthew* 12. 1, 2, 3. At that time Jeſus went on the Sabbath day throgh the Corn, and his Diſciples were an hungred, and began to pluck the Ears of Corn, and to eat; But when the Phariſees ſaw it, they ſaid unto him, Behold, thy Diſciples do that which is not lawful to do on the Sabbath day :] But he ſaid unto them, have ye not read what *David* did, *&c.* and *verſe* 7. If ye had known what this meaneth, I will have mercie and not ſacrifice, ye would not have condemned the guiltleſs, And *verſe* 10.11, 12. They ſaid unto him, is it lawful to heal on the Sabbath day? And he ſaid unto them, what Man ſhall there be among you that ſhall have one Sheep, and if it ſhall fall into a Pit on the Sabbath day, will he not lay hold on it, and lift it out: How much more then is a Man better than a Sheep? Wherefore is it lawful to do well on the Sabbath days. *Luke* 13. 14, 15, 16. And the Ruler of the Synagogue anſwered with indignation, becauſe that Jeſus had healed on the Sabbath day. The Lord then anſwered him, and ſaid, Thou Hypocrite, doth not each one of you on the Sabbath day looſe his Ox, or his Aſs from the ſtall, and lead him away to watering: and ought not this Woman being a Daughter of *Abraham*, whom Satan hath bound, lo theſe eighteen years, be looſed from this bond on the Sabbath day?

Q. 10. *What are the holy exerciſes, or the works whi*

we are principally commanded to do on the Sabbath day?

A. The holie exercises which we are to be imployed in, or the works which we are to be imployed in, or the works which we are principallie commanded to do on the Sabbath day, are the publick and private exercises, especiallie the publick exercises of Gods Worshipp, such as hearing the Word, Prayer, receiving the Sacraments, singing of Psalms in the publick Assemblies of Gods people, [*Isaiah* 66. 23. And it shall come to pass, that from one Sabbath unto another, shall all flesh come to Worshipp before me, saith the Lord. *Luke* 4. 16. And he came to *Nazareth*, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read. *Acts* 20. 7. And upon the first day of the week when the Disciples came together, to break Bread *Paul* preached unto them. *Psam* 92. *Title.* A Psalm or Song for the Sabbath day.

Q. 11. *How are we to perform these publick exercises of Gods worshipp on the Sabbath day?*

A. We are to perform these publick exercises of Gods Worshipp on the Sabbath day. 1. With sinceritie, having a single respect unto the Honour and Glorie of God, whose day the Sabbath day is, [*Isaiah* 58. 13. If thou call the Sabbath the holie day of the Lord, honourable, and shalt honour him.] 2. With reverence, and that both of Bodie and mind, [*Eccl.* 5. 1. Keep thy foot when thou goest into the house of house of God, [*Isai.* 66. 2. To this man will look

even to him that is pure, and of a contrite ſpirit, and trembleth at my Word.] 3. With diligence and attention. [*Acts* 16. 13. 14. And on the Sabbath day he went out of the Citie by a River ſide, where prayer was wont to be made; and *Lydia* which worſhipped God, heard us, whoſe heart the Lord opened, that ſhe attended to the things which were ſpoken of *Paul*. 4. With love and fervour of Spirit, [*Rom.* 12. 11. Fervent in Spirit, ſerving the Lord. 5. With delight and joy, [*Iſai.* 58. 13. If thou call the Sabbath a delight.

Q. 12. *What are we to do by way of preparation for the publick exerciſes of Gods worſhip on the Sabbath day?*

A. By way of preparation for the publick exerciſes of Gods worſhip on the Sabbath day, we are, 1. To remember before the day come, to keep it holie, ſo as to finiſh our worldlie buſineſs and imployments on the *Saturday* evening, and to take pains to get our hearts in a readineſs for the holie duties of the Sabbath. 2. In the morning of the Sabbath, we muſt begin the day with God, in holie meditation upon the works of Gods Creation, and eſpeciallie upon the work of Redemption, which were compleated by Chriſt's Reſurrection upon this day, we muſt read the Scripture, and ſoom other good Books, as we have time, for the better fitting us for our more publick and ſolemn worſhip; eſpeciallie we muſt pray in ſecret, and in our Families, for Gods preſence in his Ordinances, and

that

that GOD would assist his Ministers, who are his mouth to us, and ours to him, and that he would assist us in a sincere and heartie performance of publick duties, that we may attain more knowledge, experience, and mortification, further degrees of grace, and more communion with God.

Q. 13. *What are we to do on the Sabbath day after the publick exercises of Gods worship are over?*

A. After the publick exercises of Gods worship are over, the work of the Sabbath is not over; but we must retire to our Families (not seek our pleasure in the fields, or in vain companie) and there repeat over what we have heard, catechise and instruct Children and Servants, sing Psalms, pray with our Families; and whilest we moderatlie make use of anie Creature refreshment, we must discourse of the things of GOD; we ought also to take time in the evening, and to retire into secret, and there examine our selves, as to the carriage of our hearts before GOD in the day; Labour in meditation to get the Wotd wrought more throughlie upon our hearts; we must also endeavour to pour out our hearts before GOD in secret prayer, humblie confessing sin, earnestlie and believinglie requesting Pardon, and further supplies of Grace, and thankfullie praising God for all his mercies, especiallie for his Son Jesus Christ, and the Gospel Priviledges, which we have in, and by him; in such varietie of holie exercises we may spend the whole Sabbath, which we

ſhould make as long as we can; and when the day is at an end, we ſhould long for the Sabbath in Heaven, which will never have an end.

61. Queſt. **What are the ſins forbidden in the fourth Commandment?**

A. The fourth Commandment forbiddeth the omiſſion or careleſs performance of the Duties required, and the profaning the day by idleneſs, or doing that which is in it ſelf ſinful: or by unneceſſarie thoughts, words or works, about worldlie Imployments or Recreations.

Q. 1. *What ſort of ſins are forbidden in the fourth Commandment?*

A. The ſins forbidden in the fourth Commandment, they are either ſins of omiſſion, or ſins of commiſſion.

Q. 2. *What ſins of Omiſſion are forbidden?*

A. The ſins of Omiſſion forbidden in the fourth Commandment, are,

1. The Omiſſion of the Duties of the Sabbath themſelves, ſuch as neglecting Works of Neceſſitie and Mercie, when called to them, but eſpeciallie neglecting the publick or private Exerciſes of Gods Worſhip, and that either in whole, or in part, when we forſake the Aſſemblies of Gods People, or omit the Worſhipping of God in our Families, or Praying and Seeking God in Secret upon this day.

2. The omiſſion, or the careleſs performance of the Duties of the Sabbath, when we are Hypocritical, Dull, Dead, full of Diſtractions, Wearineſs, Unwatchfulneſs, Sleepie, and attend

rend upon Ordinances without anie Heart or Life, and the Sabbath day is the moſt burdenſome of all other days in the week unto us. [*Matthew* 15. 7. Ye Hypocrites, well did *Eſaias* Propheſie of you, ſaying, this people draw nigh unto me with their Mouth, and honoureth me with their Lips, but their Heart is far from me, *Amos* 8. 5. Saying, when will the New-Moon be gone, that we may Sell Corn, and the Sabbath that we may ſet forth Wheat? *Mal.* 1. 13. Ye ſaid alſo, Behold, what a wearineſs is it? and ye have ſnuffed at it, ſaith the Lord of Hoſts, and ye have brought that which was torn, and the Lame, and the Sick; thus ye brought an offering, ſhould I accept this at your hands?]

Q. 3. *What ſins of Commiſſion are forbidden in this fourth Commandment?*

A. The ſins of Commiſſion forbidden in this fourth Commaandment, are, the profaning the Sabbath day.

1. By idleneſs, when we ſpend the day, either in whole or in part idlelie: neither working in our Callings, nor imploying our ſelves in the duties of Gods Worſhip, but loiter away that precious time in our Houſes, or the Fields; either in vain or idle thoughts, or in vain and idle diſcourſes, or the like.

2. By doing that which in it ſelf more groſly ſinful, as if inſtead of going to the houſe of God to worſhip, we ſhould go to the Tavern, or Alehouſe on the Sabbath day, and be drunk; or go to a baſe houſe, or in an houſe to be wanton or un-

uncleah; or if on the Sabbath day, inſtead of Hallowing or Praiſing GODS Name, and ly ing to him, we ſhould ſwear by his Name in our ordinarie diſcourſe, or taking his Name in vain; if in ſtead of Worſhipping God with his people, we ſhould perſecute Gods people for worſhipping him, or rail at them, or ſcoff and deride them, becauſe of the holineſs which is in them.

3. By unneceſſarie thoughts, and contrivances about worldlie affairs; unneceſſarie words and diſcourſes about earthlie imployments, unneceſſarie words in our particular Callings, or by carnal pleaſures and recreations, which are lawful on other days, thus thinking our own thoughts, ſpeaking our own words, doing our own works, and finding our own pleaſures are forbidden, [*Iſai.* 58. 13. Not doing thine own ways, not finding thine own pleaſures, nor ſpeaking thine own words.

62. Queſt. **What are the Reaſons annexed unto the fourth Commandment?**

Anſw. The Reaſons annexed unto the fourth Commandment, are Gods allowing us ſix days of the week for our own imployments, his challenging a ſpecial proprietie in the ſeventh, his own example, and his bleſſing the Sabbath day.

Q. 1. *How many Reaſons are there annexed unto the fourth Commandment?*

A. There are four Reaſons annexed unto the fourt Commandment, the more effectuallie to induce

induce and perſwade us unto the due obſervation of the Sabbath day.

Q. 2. *What is the firſt Reaſon?*

A. The firſt Reaſon annexed unto the fourth Commandment is, Gods allowing us ſix days for our own employment; when he might have taken more time for himſelf, he hath taken but one day in ſeven, and allowed us the other ſix, which is ſufficient for the works of our particular Callings, and anie kind of needful Recreations, *Six days ſhalt thou labour, and do all which thou haſt to do.*

Q. 3. *What is the ſecond Reaſon?*

A. The ſecond Reaſon annexed unto the fourth Commandment, is Gods challenging a ſpecial propriety in the ſeventh day; the ſeventh day or Sabbath being the Lords day, which he hath ſanctified and ſet a part from common uſe, to be employed in his Worſhip; it is theft and ſacriledge to alienate this day in whole, or in part to our own uſe, any further than he doth give us allowance, *But the ſeventh day is the Sabbath of the Lord thy God?*

Q. 4. *What is the third Reaſon?*

A. The third Reaſon annexed to the fourth Commandment, is Gods own Example, in reſting himſelf from his Works of Creation on the ſeventh day, and therefore he would have us alſo to reſt from the works of our particular Callings, and ſanctifie a Sabbath in imitation of him. *For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day.*

Q. 5.

Q. 5. *What is the fourth Reaſon?*

A. The fourth Reaſon annexed to the fourth Commandment, is, Gods bleſſing of the Sabbath day, by vertue Whereof, we may hope for his preſence with us in the Duties of the day, and to receive Bleſſings from him upon our ſelves, *Wherefore the Lord bleſſed the Sabbath day, and hallowed it.*

63. Queſt. **What is the fifth Commandment?**

Anſw. The fifth Commandment is, *Honour thy Father and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee.*

64. Queſt. **What is required in the fifth Commandment?**

Anſw. The fifth Commandment requireth the preſerving the Honour, and performing the Duties beloning to every one in their ſeveral places and Relations, as Superiours, Inferours, or Equals.

Q. 1. *What is the Subject of this fifth Commandment, or who are the perſons of whom the Duties of this Commandment are required?*

A. The Subject of the fifth Commandment, or the perſons of whom the Duties of this Commandment are required, are Relations, eſpecially Children and all inferious, in reference to their Parents, and Superiors, and incluſively Superiors in reference to their Inferiors, and Equals alſo in reference one to another.

Q. 2. *Whom are we to underſtand by Inferiors?*

A. By Inferiors we are to underſtand, not only Children, but alſo Wives, Servants, People, Subjects

Subjects the younger, and the weakir in Gifts and Graces.

Q. 3. *Whom are we to understand by Superiors?*

A. By Superiors under the Name of Father and Mother, we are to understand, not only Parents, but also Husbands, Masters, Ministers, Magistrats, the aged, and stronger in Gifts or Graces.

Q. 4. *Whom are we to understand by Equals?*

A. By Equals we may understand Brethren, Sisters, Kindred, Friends, and any acquaintance between whom there is no great distance, or difference in regard of Age, Estate, Place or Dignity.

Q. 5. *What are the Duties of Children to their Parents?*

A. The Duties of Children to their Parents, Comprehended in the general Precept, *Honour thy Father and thy Mother*, are,

1. Inward Honour, Reverence, and Estimation, [*Mal.* 1. 6. A son honoureth his Father. *Lev.* 19. 3. Ye shall fear every man his Mother, and his Father, I am the Lord your God.]

2. Outward reverent carriage and behaviour. [*Pro.* 31. 28. Her Children arise up and call her blessed. 1 *King.* 2. 19. The King arose up to meet her, and bowed himself to her, and caused a seat to be set for the Kings Mother, and she sat on his right hand.]

3. Diligent harkning to their instructions. [*Pro.* 4. 1. Hear ye Children, the Instruction of a Father, and attend to know understanding.

Pro.

Pro. 5. 1. My ſon attend unto my wiſdom, and bow down thine ear to my underſtanding.]

4. Willing obedience unto all their lawful Commands, [*Epheſ.* 6. 1. Children obey your Parents in the Lord, for this is right, *Col:* 3.20. Children obey your Parents in all things, for that is well-pleaſing unto the Lord.]

5. Meek and patient bearing their reproofs and corrections, with amendment of the faults they are reproved and corrected for, [*Heb.* 12. 9. We have had Fathers of our fleſh, who corrected us, and we gave them reverence, *Pro:* 15. 32. He that heareth reproof, getteth underſtanding.]

6. Ready following their reaſonable counſel, in reference to their Calling, Station, Marriage, and any great affairs of their lives, [*Exod.* 18.24. So *Moſes* hearkned unto the voice of his Father in Law, and did all that he had ſaid, *Judg.* 14. 2. And he came to his Father and Mother, and ſaid, I have ſeen a Woman of *Timnath*, get her for me to Wife.]

7: Grateful kindneſs to them in nouriſhing them, providing for them, and bearing their infirmities, when aged, and fallen into want and poverty, [*Ruth* 4: 15: He ſhall be unto thee a reſtorer of thy life, and a nouriſher of thine old age, *Gen.* 47: 12: And *Joſeph* nouriſhed his Father with bread, *Pro:* 23: 22: Deſpiſe not thy Mother when ſhe is old.]

Q. 6. *What are the duties of Parents to their Children?*

As The duties of Parents to their Children, are, 1: Tender love and care of them, especially when infants are helpleſs; particularly, Mothers ought to give ſuck to their Children, if they are able, [*Iſai*: 49: 15: Can a Woman forſake her ſucking Child, that ſhe ſhould not have compaſſion on the Son of her womb.]

2. Training them up in the knowledge of the Scriptures, and principles of Religon, and giving them good inſtructions in the Laws and ways of the Lord, ſo ſoon as they are capable of receiving them, [*Epheſ.* 6: 4: And ye Fathers, bring up your Children in the nurture and admonition of the Lord, *Prov*: 22: 6: Train up your Child in the way he ſhould go, and when he is old he will not depart from it, 2 *Tim*: 3: 15: From a Child thou haſt known the holy Scriptures.]

3. Prayer for them, and giving good examples of Holineſs, Temperance and Righteouſneſs unto them, [*Job* 1: 5: *Job* ſent and ſanctified them, and roſe up early in the Morning, and offered burnt offerings according to the number of them all: *Pſal*: 101: 2: 3: I will walk within my Houſe with a perfect heart, I will ſet no wicked thing before mine eyes.]

4: Keeping them under ſubjection, while young, yet requiring nothing of them but what is agreable to the laws of the Lord, [*Luke* 2: 51: And he went down with them, and was ſubject unto them:] as Children muſt obey, ſo Parents muſt command in the Lord, *Eph*:6:1.

5: Ev

5: Encouragment of them by kind looks, and ſpeeches, and rewards in well doing; together with diſcountenance, reproof, and loving, and ſeaſonable correction of them for evil doing. [1 *Chron*: 28: 20: And *David* ſaid to *Solomon* his Son, be ſtrong and of good courage, *&c.* *Pro*: 19: 18: Chaſten thy Son while there is hope, and let not thy ſoul ſpare for his crying, *Pro*:29:15,17:The rod and reproof give wiſdom, but a Child left to himſelf, bringeth his Mother to ſhame; Correct thy Son, and he ſhall give thee reſt, yea, he ſhall give delight unto thy ſoul.]

6: Proviſion for them, of what is needful for the preſent, as alſo laying up for them, according to the proportion of what they have for the future, [1 *Tim*: 5: 8: If any man provide not for his own, and eſpecially for thoſe in his own houſe, he hath denyed the Faith, and is worſe than an Infidel, 2 *Cor*: 12: 14: For the Children ought not to lay up for the Parents, but the Parents for the Children.]

7: Diſpoſal of them to Trades, Callings, and in Marriage, when grown up, as may be moſt for their good, therein uſing no force, but conſulting and conſidering their capacity and inclination, [*Gen*: 4: 1: 2: And *Adam* knew *Eve* his wife, and ſhe conceived, and bare *Cain*: And ſhe again bare his brother *Abel*; and *Abel* was a keeper of ſheep, but *Cain* was a tiller of the ground. 1 *Cor*. 7: 36: But if any man think that he behaveth himſelf uncomely toward his

Virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not, let them Marry, ſo then he that giveth her in Mariage doth well.]

Q. 7. *What are the duties of Wives to their Huſbands ?*

A: The duties of Wives to their Husbands, are, 1: Love of them above all other perſons in the World. [*Tit:* 2: 4: That they teach the young Women to be ſober, to love their Husbands, to love their Children.

2: Loyalty, and Faithfuleſs, in reference unto the Bed and Eſtate, and any Secret intruſted with them, [*Heb:* 13: 4: Marriage is honourable in all, and the Bed undefiled. [1 *Tim:* 3: 11: Even ſo muſt their Wives be grave, not ſlanderers, ſober, faithful in all things.]

3: Reverence and fear of offending them, *Eph:* 5: 33: [Let the Wife ſee that ſhe reverence her Husband.]

4: Subjection unto them in things lawful under Chriſt, [*Eph:* 5: 22, 24: Wives ſubmit your ſelves unto your own Husbands as unto the Lord: As the Church is ſubject to Chriſt, ſo let the Wives be to their own Husbands in every thing.]

5: Care to pleaſe them, ſuiting themſelves to their diſpoſition, and all things to their liking. [1 *Cor:* 7: 34: She that is Married careth for the things of the World, how ſhe may pleaſe her Husband.]

6: Helping them to bear burdens, and in making

making proviſion for their Families, [*Gen*: 2: 18: And the Lord ſaid, it not good that the Man ſhould be alone, I will make him a help meet for him, [*Pro*: 31: 27: She looketh well to the ways of her houſhold, and eateth not the Bread of idleneſs.]

7: Giving ear to, and complying with the counſels of their Husbands, if good for their Souls welfare, and endeavouring with meekneſs and wiſom, with kindneſs, and loving admonitions, and a chaſt, ſweet converſation, to win their Husbands over to the ways of God, when they are wicked, [1 *Pet*: 3: 1, 2: Ye Wives be in ſubjection to your own Husbands, that if any obey not the Word, they may alſo without the Word, be won by the converſation of the Wife, whileſt they behold your chaſt converſation coupled with fear.

Q: 8: *What are the duties of Husbands to their Wives?*

A: The duties of Husbands to their Wives, are, 1: Moſt endeared love to them, like unto the love of Chriſt to his Church, [*Eph*: 5: 25: Husbands love your Wives, even as Chriſt loved the Church, and gave himſelf for it.]

2: Dwelling with them, and that according to knowledge, honouring them, and delighting in their company. [*Eph*: 5: 31: For this cauſe ſhall a man leave Father and Mother, and be joyned to his Wife, 1 *Pet*: 3: 7: Husbands dwell with them according to knowledge, give honour unto the Wife as the weaker Veſſel.

Pro: 5: 18, 19: Rejoyce with the Wife of thy youth, let her be as the loving Hind, and pleasant Roe; let her Breasts satisfie thee at all times, and be thou Ravisht always with her love.]

3: Tenderness towards them, and careful provision of food and raiment, and all things necessary for them, as for their own Bodies, [*Eph*: 5: 28, 29: So ought men to love their Wives as their own bodies; he that loveth his Wife, loveth himself; for no man yet ever hated his own flesh, but nourisheth and cherisheth it.

4. Fidelity to them in keeping the Marriage covenant, so as to forbear the use of any other besides themselves, [*Hos*: 3: 3: Thou shalt not be for another man, so I will be for thee.]

5: Protection of them from Injuries, and covering of their infirmities with the wings of Love, [1 *Sam*: 30: 18: And *David* rescued his two Wives. 1 *Pet*: 4: 8: for charity or love shall cover a multitude of sins.]

6: Care to please them in things lawful, and fit; and praise them when they do well, [1 *Cor*: 7: 33: He that is Married, careth for the things that are of the World, how he may please his Wife.]

7: Pray with them, and for them, counsel and admonition of them, and every way helping them, especially in reference to their souls, walking with them in the ways and Ordinances of the Lord, [1 *Pet*: 3: 7: Ye Husbands dwell with them according to knowledge, as being Heirs together of the Grace of Life, that your Prayers

Prayers be not hindred, *Luke* 1: 6: And they both were righteous before God, walking in all the Commandments and Ordinances of the Lord blameleſs.]

Q: 9: *What are the duties of Servants to their Maſters?*

A: The duties of Servants to their Maſters, are, 1: Honour of their Maſters in their heart, ſpeech, and behaviour, [*Mal*: 1: 6: A Servants honoureth his Maſters, 1 *Tim*: 6: 1: Let as many Servants as are under the Yoke, count their own Maſters worthy of all honour.]

2: Service of them with diligence, willingneſs, fear, and out of obedience unto Chriſt, [*Eph*: 6: 5, 6, 7: Servants be obedient unto them that are your Maſters according to the fleſh, with fear and trembling in ſingleneſs of heart as unto Chriſt: not with eye ſervice, as men pleaſures, but as the ſervants of Chriſt, doing the will of God from the heart, with good will doing ſervice, as to the Lord, and not to man.]

3: Faithfulneſs to them in their Eſtate, and any truſt committed to them, with endeavours to pleaſe them well in all things. [*Tit*: 2: 9: Exhort Servants to pleaſe their own Maſters well in all things, ſhewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.]

4: Meekneſs and patience under reproof and ſtrokes, and that not only when they do deſerve them, but alſo when they are innocent, [1 *Pet*: 2: 18, 19: Servants be ſubject to your Maſters with all fear, not only to the good and gentle,

but alſo to the froward: For this is thank-worthy, if a man for conſcience towards God endure grief, ſuffering wrongfully: For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently, that is acceptable with God.

Q: 10: *What are the Duties of Maſters to their Servants?*

A: The Duties of Maſters to their Servants, are, 1: Wiſdom and Gentleneſs in their guidance and government of their Servants, and acceptance of their diligence and willingneſs in their ſervice, not threatning for every fault, remembring that they alſo are ſervants to Chriſt, and have many faults to be covered. [*Eph*: 6: 9: And ye Maſters do the ſame things unto them, forbearing (or moderating) threatning, knowing that your Maſter is in Heaven, and there is no reſpect of perſons with him.]

2: Proviſion of convenient and ſufficient food for them, [*Pro*: 27: 27: Thou ſhalt have enough for thy food, for the food of thy houſhold, and for the maintainance of thy maidens.]

3: Payment of their Wages in full, and at the promiſed time, [*Col*: 4: 1: Maſters give unto your Servants that which is juſt and equal, *Deut*: 24: 14, 15: Thou ſhalt not oppreſs an hired Servant, at his day thou ſhalt give him his hire, for he is poor, and ſetteth his heart upon it, leſt he cry out againſt thee to the Lord, and it be a ſin to thee.]

4: Reproof

4: Reproof of them for ſin, and Correction of them with more than words, for ſome faults, [*Pro.* 29:19: A Servant will not be corrected by words, for though he underſtand, he will not anſwer.

5: Inſtruction of them in the ways of God, worſhipping God with them, allowance of time every day for worſhipping God by themſelves; reſtraining them as much as they can from every ſin, eſpecially from external breach of the Sabbath; exhortation and perſwaſion of them unto the obedience and ſervice of the Lord, and therein be both examples unto, and companions with them, *Gen:* 18: 19: I know him that he will command his Houſhold, and they ſhall keep the ways of God: *Joſh:* 24: 15: As for me and my houſe, we will ſerve the Lord, *Act:* 10: 2: A devout man, and one that feareth God, with all his houſe.

Q: 11: *What are the Duties of people to their Miniſters?*

A: The Duties of people to their Miniſters, are, 1: High eſtimation of them, and endeared love to them, for their works ſake, [1 *Theſ:* 5: 12: 13: And we beſeech you, Brethren, to know them which labour amongſt you, and are over you in the Lord; and to eſteem them very highly in love for their works ſake. *Gal:* 4: 14: 15: Ye received me as an Angel of God, even as Chriſt Jeſus: for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and given them to me.

2: Diligent attendance upon the Word preached, and other Ordinances, administrated by them, *Luke* 10: 16: He that heareth you heareth me.

3: Meek and patient ſuffering the word of reproof, and ready obedience unto the word of Command, which Miniſters ſhall from the Scriptures make known unto them, together with ſubmiſſion unto the Diſcipline intruſted with them by the Lord, [*James* 1: 21: Receive with meekneſs the engrafted Word, *&c.* *Heb*: 13: 17: Obey them that have the rule over you, and ſubmit your ſelves, for they watch for their ſouls.]

4: Communicating to them of your temporals, [1 *Cor*: 9: 14: The Lord hath ordained that they that preach the Goſpel, ſhould live of Goſpel, *Gal*: 6: 6: Let him that is taught in the Word, communicate unto him that teacheth in all good things.]

5: Prayer for them, [*Rom*: 15: 30: Now I beſeech you Brethren, for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me, 1 *Theſ*: 5: 25: Brethren pray for us.]

6: Shuting their ear againſt reproaches and ſlanders, believing nothing without proof, and ſtanding up in their defence againſt an ungodly World; and many falſe brethren, and rotten hearted hypocrites, who are made uſe of by the Devil to caſt dirt upon them, that thereby people receiving prejudices againſt them, might be

kept

kept either from hearing them, or receiving benefit by their Doctrine, and so either be drawn to ways error, or hardned in ways of profanness, [1 *Tim*: 5: 19: Against an Elder receive not an accusation, but before two or three witnesses.]

Q: 12: *What are the duties of Ministers to their people?*

A: The Duties of Ministers to their people, are, 1: Dear and tender love to their souls, [1 *Thes*: 2: 7, 8: We were gentle among you, as a Nurse cherisheth her Children, being so affectionately desirous of you, we were willing to have imparted to you, not the Gospel only, but also our own souls, because ye were dear unto us.]

2: Diligent, sincere and frequent preaching the Word unto them, with administration of all Ordinances, [1 *Thes*: 2: 3, 4: For our exhortation was not of deceit, nor in guile, but as we were allowed of God, to be put in trust with the Gospel, even so we speak, not as pleasing men, but God which tryeth our hearts, 2 *Tim*: 4: 2: Preach the Word, be instant in season, out of season; Reprove, Rebuke, Exhort, with all long-suffering and Doctrine.

3: Watchfulness over them, with willingness and chearfulness, [1 *Pet*: 5: 2: Feed the Flock of GOD which is amongst you, taking the oversight thereof, not by constraint, but willingly, nor for filthy lucre, but of a ready mind.

4: Prayer for them, and praise for the Grace of GOD which is in them, [*Eph*: 1: 15, 16: Wherefore I also after I heard of your Faith in

this

the Lord Jeſus, and love unto all the Saints, ceaſe not to give thanks for you, making mention of you in my Prayers.

5: Shewing themſelves an example of Holineſs and good Works unto them, [*Tit:* 2: 7: In all things ſhewing thy ſelf a pattern of good works. 1 *Tim:* 4: 12: Be thou an example of the Believers, in word, in Converſation, in Charity, in Spirit, in Faith, in purity.

Q: 13: *What are the Duties of Subjects to their Magiſtrats?*

A. The Duties of Subjects to their Magiſtrats are, 1: High eſtimation and honour of them, [*Pet:* 2: 17: Fear God and honour the King.

2: Subjection to them, and Obedience unto their Laws, ſo far as they are not contrary to the Law of Chriſt, [*Rom:* 13: 1: Let every Soul be Subject unto the higheſt powers.

3: Ready payment of Dues; *Rom:* 13: 7: Render to all their Dues; Tribute to whom Tribute is due, Cuſtom to whom Cuſtom.

4: Defence of them, in danger, [1 *Sam:* 26: 15: Wherfore haſt thou not kept thy Lord the King, for there came in one to deſtroy the King thy Lord.

5: Prayer and thankſgiving for them, 1 *Tim:* 2: 1, 2: I exhort that Prayers and giving of Thanks be made for all men, for Kings, & for all that are in Authority, that we may lead a quiet and peaceable Life in all Godlineſs and honeſty.

Q: 14: *What are the Duties of Magiſtrats to their Subjects?*

A: The

A: The Duties of Magiſtrats to their Subjects, are, 1: Government of their Subjects under Chriſt, with Wiſdom, Juſtice and Clemency, endeavouring above all things to promote the Intereſt of Religion amongſt them, 2 *Chron*: 1: 10: Give me Wiſdom and Knowledge, that I may go out & come in before this People, *chap*: 2: 1: And *Solomon* determined to build a Houſe for the Name of the Lord, and an houſe for his Kingdom.

2: Making good Laws for the benefite of their Subjects, and appointing faithful Officers, with charge of due execution of them, 2 *Chron*: 19: 5, 6, 7: And he ſet Judges in the Land, and ſaid, Take heed what ye do, for ye Judge not for man, but for the Lord, for there is no iniquity with the Lord our God nor reſpect of perſons, nor taking of Gifts.

3: Care for the common ſafety of their ſubjects; 2 *Chron*: 17: 1, 2: And *Jehoſhapat* reigned in his ſtead; and he placed Forces in all the fenced Cities of Judah, and ſet Garriſons in the Land of Judah.

4: Encouragement of them that do well by their example, countenance and reward; together with diſcouragement and puniſhment of evil doers, 1 *Pet*: 2: 14: Governours are for the puniſhment of evil doers, and for the praiſe of them that do well.

Q: 15: *What are the Duties of the Younger and Inferiour in Gifts and Graces to the Aged and Superiour?*

A: The

A: The Duties of the Younger and Inferiour in Gifts and Graces to the Elder and Superiour, are, 1: To riſe up before them, and give place to them with reverence and reſpect, *Lev:* 19: 32: Thou ſhalt riſe up before the hoary Head, and honour the face of the old Man, and fear thy God.

2: Humble ſubmiſſion to them ſo as to follow their wiſe counſels, 1 *Pet:* 5: 5: Likewiſe ye younger, ſubmit your ſelves unto the Elder Imitation of them in their Graces, and holy Converſation, 1 *Cor:* 11: 1: Be alſo followers of me, even as I alſo am of Chriſt.

Q: 16: *What are the Duties of the Aged and Superiour in Gifts and Graces unto the Younger and Inferiour?*

A: The Duties of the Aged and Superiour in Gifts and Graces, unto the Younger and Inferiour, are, 1: To adore their old Age, and ſhew forth the power of their Graces in a holy and examplary converſation, [*Tit:* 2: 2, 3: That the aged Men be Sober, Grave, Temperate, ſound in Faith, in Charity, in Patience: the aged Women likewiſe that they be in behaviour as becometh Holineſs, Teachers of good things.

Q: 17: *What are the Duties of Equals one to another?*

A: The Duties of Equals one to another, are, 1: To live in peace with a ſincere love one to another, preferring each other in honour, 1 *Theſ:* 5: 13: Be at peace among your ſelves, *Rom:* 12: 9, 10: Let love be without diſſimulation. Be kindly affectioned one to another, with

with brotherly love, in honour preferring one another.

2: To be pitiful, courteous and affable, and ready to promote one anothers good, and to rejoyce therein, [1 *Pet*: 3: 8: Love as Brethren, be pitiful, be courteous, 1 *Cor*: 10: 24: Let no man ſeek his own, but every man anothers Wealth, *Rom*: 12: 15: Rejoyce with them that do rejoyce.

65: Queſt: **What is forbidden in the fifth Commandment** ?

Anſw: The fifth Commandment forbiddeth the neglecting of, or doing any thing againſt the honour and duty which belongeth to every one in their ſeveral places and relations.

Q: 1: *How many ways may we ſin againſt the fifth Commandment* ?

A: We may ſin againſt the fifth Commandment two ways.

1: By neglecting of the Duties therein preſcribed.

2: By doing any thing againſt the Honour and Duty, which belongeth to every one in their ſeveral Places and Relations.

Q: 2: *What are the ſins of Children againſt their Parents* ?

A: The ſins of Children againſt their Parents, are, 1: Irreverence towards them, and any ways Diſhonouring of them, either in Speech or Behavour, [*Deut*: 27: 16: Curſed be he that ſetteth Light by his Father or his Mother ; and all the People ſhall ſay, Amen. *Pro*: 20: 20: Whoſo

ſo curſeth his Father or his Mother, his Lamp ſhall be put out in obſcure darkneſs.]

2: Diſobedience to their Commands, [*Prov:* 30: 17: The eye that mocketh at his Father, and Deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it:

3: Unteachableneſs and refuſal of their inſtruction, [*Prov:* 8: 33: Hear inſtruction, and be wiſe, refuſe it not, *Prov:* 5: 11, 12, 13: And thou mourn at laſt, and ſay, how have I hated inſtruction, and have not obeyed the voice of my Teachers.

4: Stubborneſs and incorrigibleneſs under their Reproofs and Corrections, [1 *Sam:* 2: 23, 25: And he ſaid, why do ye ſuch things? I hear of your evil dealings, notwithſtanding they hearkned not to the voice of their Father.

5: Waſtfulneſs of their Subſtance, unthankfulneſs for their care and favours, or any way unkindneſs to them, eſpecially when they are aged in diſtreſs, [*Pro:* 19: 26: He that waſteth his Father, and chaſeth away his Mother, is a Son that cauſeth ſhame, and bringeth reproach. *Pro:* 23: 22: Deſpiſe not thy Mother when ſhe is Old.]

6: Diſpoſal of themſelves unto Callings, or in Marriages, without their Conſent or Advice, [*Gen:* 26: 34, 35: And *Eſau* was fourty years old when he took to Wife *Judith* the Daughter of *Beeri* the Hittite, and *Baſhemath* the Daughter of *Elon* the Hittite: which were a grief of mind

mind unto *Iſaac*, and to *Rebeccah*.]

Q. 3. *What are the ſins of Parents againſt their Children?*

A. The ſins of Parents againſt their Children are, 1. Want of natural affection, and tenderneſs towards them, eſpecially when Infants, or Sick, and helpleſs, *Romans* 1. 31. Without natural affection, *Job* 39. 16. She is hardneed againſt her young ones, as though they were not hers:

2. Too fond Love, giving them their Will, and ſubjecting themſelves thereunto; together with partial Love, and that expreſſing it ſelf more to the leſs, and leſs to the more deſerving.

3. Neglecting of their Souls to give them inſtruction and ſeaſonable and needful Correction, as alſo neglect of their Bodies, to make convenient proviſion for them, *Prov.* 13. 24. He that ſpareth his Rod, hateth his Son: 1 *Tim.* 5. 8. If any man provide not for his own, he is worſe than an Infidel:

4. Cruelty towards them, and unreaſonable provoking of them to anger, *Eph.* 6. 4. Ye Father provoke not your Children to Wrath, *Col.* 3. 21. Fathers, provoke not your Children to Wrath, leſt they be diſcouraged.

5. Encouragment of them, either by their Commands or example in ill doing, or diſcouragment of them, either by their Prohibition, or Frowns and Diſpleaſure in well doing.

6. Oppoſition of that which is really for their good, either in reference unto their Calling or Marriage.

Q. 4.

Q. 4. *What are the ſins of Wives againſt their Husbands?*

1. The ſins of Wives againſt their Husbands, are, want of that due Reverence, and Honour, and endeared Love which they ſhould have for their Husbands above all others, 2 *Sam.* 6. 16. And *Michal* ſaw *David* dancing before the Lord, and ſhe deſpiſed him in her heart.

2. Infidelity in breaking of the Marriage Covenant, or revealing any Secrets committed by their Husbands unto them, *Pro.* 2. 16, 17. To Deliver the from the ſtrange Woman, who forſaketh the guide of her Youth, and forgetteth the Covenant of her God.

3. Pride and profuſive ſpending and waſting their Eſtates in Coſtly Cloaths beyond their Degrees, or any other ways, 1 *Pet.* 3. 3. Whoſe adorning, let it not be that outward adorning of plaitting the Hair, and of wearing of Gold, or putting on of Apparel.]

4. Unſubjection unto them, and imperiouſneſs over their Husbands, as if they were their foot, to be commanded by them, and not their Head to rule over them; and this accompanied with frowardneſs, and a contentious ſpirit, diſturbing their Husbands with their evil Speeches and Clamour, *Pro.* 19. 13. The contentions of a Wife are a continual dropping.

5. Evil ſurmiſes, and ſuſpicion of their Husbands without reaſon, unkind behavour towards them, whatſoever kindneſs they receive from them, fooliſh ſpeaking of their Faults before others

thers to their provocation, in ſtead of Love and meek Admonitions, when they are alone, to their amendment.

6. Deafning their Ear unto the loving Counſels and faithful Reproofs of their Husbands for their Souls good, growing worſe in, and not the better thereby.

Q. 9. *What are the Sins of Husbands againſt their Wives?*

A. The ſins of Husbands againſt their Wives, are, 1. Want of that endeared love, and kindneſs which is due to their Wives, bitter ſpeeches, unkind and unreaſonable jealouſies, revilings and rage at their advice, eſpecially when it is loving and meek, and for the real good of their body, or eſtate, or name, or ſoul, [*Col.* 3.19. Husbands love your Wives, and be not bitter againſt them. 2. Unfaithfulneſs to their Wives, and that either in reference unto their bodies by Adultery; or in reference unto their ſouls by neglecting of ſuch advice, reproof, or inſtruction, as may be ſet for their ſouls good, eſpecially by drawing them unto ſin to their ſouls ruine, [*Mal.* 2. 14. The Lord hath been a Witneſs between thee and the Wife of thy Youth, againſt whom thou haſt dealt treacherouſly, yet is ſhe thy Companion, and the Wife of thy Covenant, *Jer.* 44. 15, 16. Then the Men which knew that their Wives had burnt Incenſe unto other gods, anſwered, as for the word thou haſt ſpoken unto us in the Name of the Lord, we will not hearken unto thee.

Q. 6.

Q. 6. *What are the ſins of Servants againſt their Maſters?*

A. The ſins of Servants againſt their Maſters, are, 1. Diſobedience unto their lawful and fit Commands; or unwilling Obedience; or eye ſervice of them only, neglecting their buſineſs when their Backs are turned, [*Col.* 3. 22, 23 Servants obey in all things your Maſters, not with eye-ſervice as men pleaſures, but in ſingleneſs of Heart, fearing God, and whatſoever ye do, do it heartily as unto the Lord.]

2. Diſhonouring them by reviling ſpeeches to them, or reproachful ſpeeches of them; or by any kind of rude and ſaucy Behaviour before them.

3. Lying, or any ways diſſembling with them, wronging, or any ways defrauding them in their Eſtate, [*Pſal.* 101. 7. He that worketh deceit ſhall not dwell within my Houſe, he that telleth lies, ſhall not tarry in my ſight.]

4. Repining at their Proviſions without cauſe, impatience, anger, diſcontent, ſurliſhneſs, and anſwering again, when reproved for their Fault, Tit. 2. 9. *Not anſwering again.*

5. Receiving no inſtruction from them; withdrawment from, or negligent and ſleepy attendance upon Family Worſhip.

Q. 7. *What are the ſins of Maſters againſt their Servants?*

A. The ſins of Maſters againſt their Servants, are, 1. Requiring and commanding them to do any thing which is in it ſelf ſinful, or encouraging

couraging of them by their example ſo to do, [*Iſaiah* 37. 4. It may be the Lord will hear the Words of *Rabſhakeh*, whom his Maſter hath ſent to reproach the Living GOD.]

2. Requiring their whole time for themſelves; and not allowing them ſufficient for the refreſhment of Nature, and dayly Worſhip of God.

3. Proud imperious carriage towards them, and ruling over them with ſeverity, and continual Chiding and Threatnings, Diſcontent, and Diſſatisfaction with all their willing Endeavours to do them ſervice, too eager inſiſting upon, and too frequent upbraiding them with their Faults, *Epheſians* 6. 9. Forbearing Threatning.

4. Nigard pinching and witholding from them their convenient Food; or things needful for them when they are ſick: as alſo, keeping back from them their due Wages. James 5. 4. *Behold the hire of the Labourers which have reaped down your Fields, which is of you kept back by Fraud, cryeth.*

5. Neglect of their Souls, and of Family Worſhip with them. Jeremiah 10. 25. *Pour out thy Fury upon the Families that call not upon thy Name.*

Q. 8. *What are the ſins of the People againſt their Miniſters?*

A. The ſins of the People againſt their Miniſters, are, 1. Hatred and Perſecution of them, either with the Hand or Tongue, making ſlanders, or taking them up without proof, and no ways eſteeming and honouring them as Miniſters

ſters of Chriſt, and Embaſſadors ſent from Heaven unto them, 3 John 10. *I will remember his Deeds which he doth, prating againſt us with malicious words,* 2 Cor. 10. 10. *His letters (ſay they) are weighty and powerful, but his bodily preſence is weak, and his ſpeech contemptible.* Luke 10. 16. *He that deſpiſeth you deſpiſeth me.*

2. Forbearing to hear them, through an itch-in ear, ſlightneſs of ſpirit in hearing, and any ways grieving of them by their unbelief, hardneſs of heart, unfruitfulneſs, diviſions among themſelves, unſtedfaſtneſs and unſuitable converſation unto the Goſpel, which their Miniſters do preach among them, 2 Tim. 4. 24. *For the time will come when they will not endure ſound Doctrine, but after their own luſts ſhall heap up to themſelves Teachers, having itching ears, and they ſhall turn away their ears from the truth, and ſhall be turned unto fables,* Mark 3. 5. *He looketh about with anger, being grieved for the hardneſs their Heart,* 2 Cor. 2. 4. *Out of much affliction and anguiſh of Heart, I wrote unto you with many Tears.*

Reſtraining Prayer from them, denial of required ſubmiſſion and obedience unto them, withholding the due maintainance from them, or any ways neglecting the Duties required of People to their Miniſters.

Q. 9. *What are the ſins of Miniſters againſt their People?*

A. The ſins of Miniſters againſt their People, are, 1. Want of ſincere and tender love to their ſouls, ſeeking more to receive earthly gain from them

them, than to do any good unto them, 2 Cor. 12. 14. *I ſeek not yours, but you,* Iſai 56. 10, 11. *His watch men are blind, they are greedy dogs, who can never have enough: they look every one for his own gain from his quarter.* 2. Negligence in their Prayers and ſtudies for them, and in their Preaching the Word to them [1 *Tim.* 4. 13, 14. Give attendance to Reading, and Exhortation and Doctrine, Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on the Hands of the Presbytery.] 3. Unwatchfulneſs over them, unprofitableneſs of diſcourſe amongſt them; ſuitableneſs of Converſation unto their Doctrine and Profeſſion, unteaching that by their Lives, which they teach in their Pulpits. 4. Corrupting the word they Preach, and infecting the minds of their People with erroneous Opinions, 2 Cor. 2. 17. *We are not as many, which corrupt the Word of God.*

Q. 10. *What are the ſins of Subjects againſt their Magiſtrats?*

A. The ſins of Subjects againſt their Magiſtrats, are, 1. Rebellion againſt them, and any treaſonable ſeeking their overthrow and ruine, Pro. 17. 11. *An evil man ſeeketh only Rebellion, therefore a cruel Meſſenger ſhall be ſent againſt him.* 2. Unſubjection and Diſobedience unto their good and righteous Law, Rom. 13. 5. *Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake.* 3. Neglecting of Prayers for them, and inſtead thereof, ſpeaking evil of them: 2 Pet. 2. 10. *Preſumptuous are they, ſelf-willed; they*

they are not afraid to ſpeak evil of Dignities. 4. Reviling ſpeeches unto them, and irreverent behaviour before them, Exod. 22. 28. *Thou ſhalt not revile the gods, nor curſe the Ruler of thy People,* 2 Samuel 24. 20. *And* Araunah *went out and bowed himſelf before the King.* 5. Denial of their juſt Dues, and any ways defrauding of them, Rom. 13. 8. *Owe no man any thing.*

Q. 11. *What are the ſins of Magiſtrats againſt their Subjects?*

A. The ſins of Magiſtrats againſt their Subjects, are, 1. Making Laws which are contrary unto the Laws of God, [*Dan. 6.* 12. Haſt thou not ſigned a Decree, that every man that ſhall ask a Petition from any god or man within thirty days, ſave of thee, O King, ſhall be caſt into the Den of Lions? 2. Oppreſſion, Tyrany and Cruelty in their Government, *Pro.* 28. 28. 15, 16. As a roaring Lion, and ranging Bear, ſo is a wicked Ruler over the poor People. The Prince that wanteth underſtanding is alſo a great oppreſſor, but he that hateth coventouſneſs, ſhall prolong his days- 3. Seeking their own intereſt rather than the intereſt of the Commonwealth. 4. Diſcountenance, and diſcouragment of the Good and Righteous, together with encouragment and preferment of the Wicked and Unrighteous. 5. Unſubjection to the Laws of God themſelves, and by their evil example encouraging others to do the like, Pſal. 12. 8. *The wicked walk on every ſide when the vileſt men are exalted.*

Q. 12.

Q. 12. *What are the ſins of the Younger and Weaker in Gifts and Graces, againſt them that are Aged and Stronger?*

A. The ſins of the Younger and Weaker in Gifts and Graces, againſt them that are Aged and Stronger, are, 1. A proud conceitedneſs of Wiſdom, and worth in themſelves beyond their Elders and Betters, together with a deſpiſing of them in their hearts, and judging of them for making uſe of their known liberty. 1 Tim. 3. 6. *Not a Novice, leſt being lifted up with pride, he fall into the condemnation of the devil*, Rom. 14. 3. *Let not him that eateth, not judge him that eateth.* 2. A rude and undecent taking place of them, or any ways irreverent carriage towards them, Luke 14. 8, 9. *Sit not down in the higheſt Room, leſt a more honourable man than thou be bidden, and he ſay, Give this man place.* 3. A maſterly ſpirit and ſtiff will, which will not yield to their wiſe Counſel, and Advice for their good.

Q. 13. *What are the ſins of the aged and ſtronger in gifts and graces, againſt the younger and weaker?*

A. The ſins of the aged and ſtronger in gifts and graces, againſt the younger and weaker, are, 1. Giving them evil examples of Unholineſs, Covetouſneſs, Unrighteouſneſs, Intemperance, or any Wickedneſs. 2. Contemptuous carriage towards them, or not giving due encouragment unto good beginnings. 3. Not bearing with their weakneſs, and deſpiſing of them becauſe of their infirmities, Rom. 5. 1.

We then that are ſtrong, ought to bear with the infirmities of the weak, and not to pleaſe our ſelves, Rom. 14. 3. *Let not him that eateth, deſpiſe him that eateth not.*

Q. 14. *What are the ſins of equals one againſt another?*

A. The ſins of equals one againſt another, are, 1. Hatred, Envy, Malice, Inordinate anger towards, and evil ſpeaking either to, or of one another, and any way injuring, defaming and diſhonouring each other, Eph. 4. 3, 32. *Let all bitterneſs and wrath, and anger, and clamour, and evil ſpeaking be put away from you with all malice, and be kind one to another, tender hearted, forgiving one another.* 2. Inſtead of provoking one another unto love and good works, enticing one another, or yielding unto one anothers enticements unto ſin, Heb. 10. 24. *Let us conſider one another, to provoke unto love and good works*, Prov. 1. 10. *My ſon, if ſinners entice thee, conſent thou not.* 3. A privat contracted ſelfiſh ſpirit, which keepeth them from any cordial, and diligent ſeeking of one anothers good, unleſs their own privat carnal intereſt be promoted thereby, 1 Cor. 10. 24. *Let no man ſeek his own, but every man anothers wealth.*

66. Queſt. **What is the Reaſon annexed to the fifth Commandment?**

Anſw. The Reaſon annexed to the fifth Commandment, is a promiſe of long life and proſperity (as far as it ſhall ſerve for Gods glory, and for their own good) to all ſuch as keep this Commandment.

Q. 1.

Q. 1. *What is the Promiſe it ſelf which is annexed for the encouragment of thoſe that keep this fifth Commandment?*

A. The Promiſe it ſelf which is annexed for the encouragment of them that keep this fifth Commandment, is the promiſe of long life; and this is the firſt particular Commandment with promiſe, (Honour thy Father and thy Mother, that thy days may be long upon the Land which the LORD thy GOD giveth thee, *Eph.* 6. 2. *Honour thy Father and thy Mother, which is the firſt Commandment with Promiſe.*

Q. 2. *How is the fifth Commandment the firſt Commandment with Promiſe, when there is a Promiſe of Gods ſhewing Mercy unto thouſands, annexed unto the ſecond Commandment?*

A. The Promiſe of Gods ſhewing Mercy unto Thouſands, annexed unto the ſecond Commandment, hath no reſpect unto that Commandment only, but is made to thoſe that love God, and with that, keep all his other Commandments; whereas this Promiſe of long life, is particularly applyed unto the keepers of this fifth Commandment.

Q. 3. *What is included in this Promiſe of long Life?*

A. This Promiſe of long Life doth include, not only the continuance of long life for a time, which may be ſo accompanied with miſeries, that death may be more deſireable, but alſo includeth the Bleſſing and proſperity of life, *Eph.* 6. 2, 3. Honour thy Father and thy Mother,

that it may be well with thee, and that thou mayeſt live long upon the Earth.

Q. 4. *Do all thoſe then that honour their Parents live long and proſper upon the earth?*

A. 1. Many that honour their Parents, and are faithful in all relative duties, do now attain long life and proſperity in the world, and that by vertue of this Promiſe; and thoſe that do otherwiſe, are many of them cut off in their Youth, or in the midſt of their days, and bring the curſe of poverty and want upon themſelves whileſt they live; Yet withall, we may obſerve, that temporal Promiſes and Judgments, were fulfilled more in the latter, formerly in the Old Teſtament times, than in the latter Goſpel days, wherein they are often exchanged into ſpiritual. 2. This Promiſe is to be underſtood with this exception, ſo far as it may ſerve for Gods glory, and the real good of thoſe that keep this Commandment; and oftentimes God is glorified, and they are benefited, when they are exerciſed with affliction; and God ſees it beſt to take ſome of them home in their Youth, or ſtrength of their years to himſelf, to hide them from the miſeries that befall them that ſurvive, and inſtead of long life on earth, he gives them eternal life in Heaven, Pſal. 119. 71. *It is good for me that I have been afflicted, that I might learn thy ſtatutes.* Iſaia. 57. 1. *The Righteous periſheth, and merciful men are taken away from the evil to come.* 1 John 2. 25. *This is the Promiſe he hath promiſed us, even eternal life.*

67. Queſt.

67. Queſt. **Which is the ſixth Commandment?**

Anſw. The ſixth Commandment is, *Thou ſhalt not kill.*

68. Queſt. **What is required in the ſixth Commandment?**

Anſw. The ſixth Commandment requireth all lawful endeavours to preſerve our own life, and the life of others.

Q. 1. *What doth the ſixth Commandment reſpect?*

A. The ſixth Commandment doth reſpect our own and others life.

Q. 2. *What doth the ſixth Commandment require, in reference to our own life?*

A. The ſixth Commandment doth require, in reference unto our own life, all lawful endeavours for the preſervation of it.

Q. 3. *May we not deny Chriſt and his truths, for the preſervation of our life, if we ſhould certainly loſe our life for owning and acknowledging them?*

A. The denial of Chriſt and his Truths is an unlawful mean for the preſervation of our life, and therefore not to be uſed; and the ſaving of our life this way, is the way to loſe our life, and our ſouls for ever. *Matth.* 10. 33. Whoſoever ſhall deny Me before men, him alſo will I deny before my Father which is in Heaven. *Matth.* 16. 25, 26. Whoſoever will ſave his life ſhall loſe it. What is a Man profited if he ſhall gain the whole World, and loſe his own ſoul.

Q. 4. *May we not in any caſe endeavour the ſaving of our life by a lie, as* Iſaac *did at* Gerar, *when he*

said, his Wife was his Sister, lest the Men of the place should kill him for his Wifes sake, Gen. 26. 8.

A. The Apostle doth answer this case. *Rom.* 3. 3. We be slanderously reported, that we say, let us do evil that good may come, whose damnation is just. 2. Therefore the lie of *Isaac* for preservation of his life was his sin, and offensive to God, and no more to be approved than the Adultery of *David* which the Scripture doth record, not for intimation, but for caution.

Q. 5. *May we not defend our life against the Enemy that doth doth assault us on the Sabbath day, though we intermit the duties of Gods Worship hereby?*

A. Though sin ought never to be committed, whatever good might come thereby, Negative precepts binding to all times, yet positive precepts binding always, but not to all times; Duties may be intermitted at some times without sin, and God doth dispense with his Worship on his day, when it is necessary we should be imployed otherwise in the defence of our life against a publick Enemy.

Q. 6. *What are the lawful endeavours which we ought to use for the preservation of our life?*

A. The lawful endeavours which we ought to use for the preservation of our life, are, 1. Defence of our selves with Arms and Weapons, against the Violence of Thieves and Cut-Throats that seek to Murder us, *Luke* 22. 36. He that hath no Sword, let him sell his Garment and buy one. 2. Defence of our selves with Clothes and in Houses, against the Violence of the Weather

ther and Cold, *Pro.* 31. 21. She is not afraid of the Snow for her Houſhold: For all her Houſhold are cloathed with ſcarlet. 3. The nouriſhing, and refreſhing, our bodies in a ſober, and moderat uſe of meat, drink and ſleep, *Eph.* 5. 29. For no man hateth his own fleſh, but nouriſheth and cheriſheth it. 1 *Tim.* 5. 23. Drinking no longer Water, but uſe a little Wine for thy ſtomacks ſake, and thine often infirmities. *John* 11. 12. If he ſleep he ſhall do well. 4. The exerciſing our bodies with labour and moderat recreation. *Eccl.* 5. 12. The ſleep of a labouring man is ſweet. *Eccl.* 3. 1, 4. To every thing there is a ſeaſon, and a time to every purpoſe under the Sun, a time to weep, and a time to laugh, a time to mourn, and a time to dance. 5. The uſe of Phyſick for the removal of ſickneſs, and the recovery of health. *Mat.* 9. 12. They that are whole need not the Phyſician, but they that are ſick. 6. Patience, Peaceableneſs, Contentment, Chearfulneſs, and the moderat exhilarating our ſpirits with Gods gifts, eſpecially rejoycing in the Giver, and uſing all good means, to get and keep our Mind and Heart in a good temper, which doth much tend to the preſervation of our health, and a good temper alſo in our Body, *Pro.* 17. 22. A merry heart doth good like Medicine, but a broken ſpirit dryeth the bones.

Q. 7. *What doth the ſixth Commandment require in reference unto the life of others?*

A. The ſixth Commandment doth require, in

reference unto the life of others, all lawful endeavours to preserve others life.

Q. 8. *May no lie be made use of, to preserve the life of others, especially if they be Gods People, and their life be unjustly sought by Gods enemies, as* Rahab *by a lie saved the lives of the* Israelites *in her house; for which she is recorded with Commendation, and her self and her house were saved, when all the City beside were destroyed.*

A. 1. No lie must be used upon this or any account, the loss of the lives of the most righteous not being so evil as the least evil of sin. 2. *Rahab* was Commended and spared for her Faith, and because of the Promise, which the *Israelites* had made unto her, not because of her lie, which was her sin, which sin without a pardon, would have beeen punished in Hell, *Heb.* 11. 31. By Faith the harlot *Rahab* perished not with them that believed not, when she had received the spies with peace.

Q. 9. *How may and ought we to endeavour the preservation of others?*

A. 1. Such as are Magistrats, Judges, and have power in their hand, ought to defend the innocent, when oppressed, wronged, and in danger of losing their Livelihood, especially when in danger of death, [*Psal.* 82. 3, 4. Defend the poor and fatherless; Deliver the poor and needy, rid them out of the hand of the wicked, *Pro.* 24. 11, 12. If thou forbear to deliver them that are drawn to death, and those that are ready to be slain: If thou sayest, Behold,

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we know it not. Doth not he that pondereth the heart conſider it? And ſhall he not render to every one according to his works?]

2. All ought to diſtribute neceſſaries of life according to our ability, unto ſuch as are poor and in want, *James* 2. 15, 16. If a Brother or Siſter be naked, and deſtitut of dayly food, and one of you ſay unto him, Depart in peace, be ye warmed, be ye filled; notitwhſtanding you give them not thoſe things, which are needful to the Body, what doth it profit? 3. All ought to forbear all wrongs, and doing any injury unto any perſon, and to forgive ſuch injuries as are done unto us, returning good for evil, [*Phil.* 2. 15. Be blameleſs and harmleſs, the children of God without rebuke. *Col.* 3. 13. Forgive one another, if any man have a quarrel againſt any. *Rom.* 12. 21. Be not overcome of evil, but overcome evil with good.]

69. Queſt. **What is forbidden in the ſixth Commandment?**

A. The ſixth Commandment forbiddeth the taking away of our life, or the life of our Neighbour unjuſtly, and whatſoever tendeth thereunto.

Q. 1. *Whom doth the ſixth Commandment forbid us to kill?*

A. The ſixth Commandment forbiddeth us to kill either our ſelves, or others.

Q. 2. *How are we forbidden to kill our ſelves, or others?*

A. We are forbidden to kill our ſelves, and others, either directly, by taking away our own

or others life; or indirectly, by doing any thing that tendeth thereunto.

Q. 3. *It is lawful upon any account to kill our ſelves, as when hereby we ſhall prevent others from puting us to death with torture, and diſgrace? as* Cato *and other Heathens, who ſlew themſelves; and* Saul *who fell upon his own Sword, that he might not be ſlain, and abuſed by the uncircumciſed Philiſtines?*

A. It is not lawful in any caſe to kill our ſelves. *Acts* 16. 27, 28. And the Keeper of the Priſon drew out his Sword, and would have killed himſelf, but *Paul* cryed with a loud voice, do thy ſelf no harm. 2. Although the Heathens counted it a vertue, and the part of a brave Heroical Spirit, in ſome caſes to kill themſelves: yet the law of God alloweth no ſuch thing, but recounteth ſuch perſons ſelf murderers. 3. It was *Sauls* ſin to die in that Act of ſelf-murder; and we ought to ſubmit to any abuſes, and tortures of others, which is their ſin, rather than to lay violent hands on our ſelves; and ſo to die in a ſin which there is no time, nor Place for repenting of afterwards.

Q. 4. *Is it poſſible for them that kill themſelves to be ſaved, when there can be no repenting afterwards for this ſin?*

A. 1. It is poſſible for ſome to give themſelves their deaths wound, & yet repent before they die, and are ſaved, although this is very rare. 2 It is poſſible that ſome who are Children of God, may in a franzie (Satan taking advantage to inject temptation hereunto) kill themſelves, and yet through

through habitual Faith and Repentance to attain ſalvation.

Q. 5. *Is it lawful in any caſe to kill others?*

A. It is lawful to kill others: 1. In the execution of the juſt ſentence of the publick laws, eſpecially on ſuch as have been murders, *Num.* 35. 30. Whoſo killeth any perſon, the murderer ſhall be put to death. 2. In lawful war, *Jer.* 48. 10. Curſed is he that keepeth back his ſword from blood. 3: In Neceſſary ſelf-defence, *Exod.* 22. 2. If a thief be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him.

Q. 6. *Is it lawful to fight, and kill another in a Duel?*

A. 1. It is unlawful to fight a private Duel, except a man be ſet upon by another, and he cannot avoid it; then it is lawful for a man in his own defence to fight and ſlay his enemy that aſſaulteth him. 2. It is lawful to fight a publick Duel, if a ſingle enemy at the head of an Army do make a challenge, and it may be the means to prevent the effuſion of more blood, as *David* did well to fight with, and kill *Goliah*.

Q. 7. *May we not be guilty of the murder of our ſelves, or others any other way than by directly taking our own or others lives?*

A. We may be guilty of the murder of our ſelves, or others indirectly, by doing any thing that tendeth to take away our own or others lives: As, 1. By neglecting, or witholding the lawful and neceſſary means for the preſervation

vation of life, ſuch as Meat, Drink, Sleep Cloathes, Phyſick, needful Recreations, and the like when we forbear to make uſe of the neceſſary preſervative of life, our ſelves, either through a pinching humour, or Satans Temptations, that we have no right to them, and hereby haſten our end: We are guilty of ſelf-murder, when we deny the neceſſaries of life to others in extream want, through covetouſneſs, and want of pity, we are guilty of their murder. 2. By exceſs in Eating, Drinking, carking Care, Envy, Immoderate ſorrow, or doing any thing which may break and debilitate, or take on the vigor of our minds, and which may breed diſtempers in our bodies, this tendeth to ſelf-murder, [*Luke* 21, 34. Take heed leſt your hearts be overcharged with Surfeiting and Drunkenneſs, and Cares of this life, *Prov.* 14. 30. Envy is the rottenneſs of the bones. *Prov.* 17. 22. A broken ſpirit drieth the bones.] 3. By hatred, ſinful anger, malice, bitter ſpeeches, oppreſſions; eſpecially by ſtriking, wounding, and any ways hurting the bodies of others; this tending to the taking away the lives of others, and is murder on Gods account, [1 *John* 3. 15. Whoſoever hateth his brother is a murderer, *Mat.* 5. 21, 22. Ye have heard that it was ſaid by them of old time, Thou ſhalt not kill, and whoſoever ſhall kill, ſhall be in danger of the Judgement: But I ſay unto you, That whoſoever is angry with his Brother without a cauſe, ſhall be in danger of the Judgement: And whoſoever ſhall ſay, Thou fool, ſhall be in danger of

Hell fire, *Gal.* 5. 15. If ye bite and devour one another, take heed ye be not conſumed one of another, *Pro.* 12. 18. There is that ſpeaketh like the piereing of a Sword. *Ezek.* 22. 7. In the midſt of thee have they dealt by oppreſſion: In thee have they vexed the Fatherleſs and the Widow.]

70. Queſt. **Which is the ſeventh Commandment?**

Anſw. The ſeventh Commandment is, *Thou ſhalt not committ Adultery.*

71. Queſt. **What is required in the ſeventh Commandment?**

Anſw. The ſeventh Commandment requireth the preſervation of our own and our neighbours Chaſtity, in heart, ſpeech and behaviour.

Q. 1. *What doth the ſeventh Commandment reſpect?*

A. The ſeventh Commandment doth reſpect our own and others Chaſtity.

Q. 2. *What doth the ſeventh Commandment require in reference unto our own and others Chaſtity?*

A. The ſeventh Commandment doth require, in reference unto our own, and others Chaſtity, the preſervation thereof, in keeping of our ſelves unpolluted, and doth what in us lyeth, to prevent the defilment of others. [1 *Theſ.* 4. 3. 4. For this is the will of God, even our ſanctification, that ye abſtain from Fornication. That every one of you ſhould know how to poſſeſs his Veſſel in ſanctification and honour.

Q. 3. *Wherein are we bound by this Commandment to preſerve our own and our neighbours Chaſtity?*

A. We are bound by this Commandment to preſerve our own and our neighbours Chaſtity,

1. In heart, by such love unto, and desire after, and delight in one anothers company, as is pure and Chast; and that whether we be men, as to the company of women, or women as to the company of men; 1 *Pet*: 1: 22: See that ye love one another with a pure heart fervently. 2: In speech, by such discourse one with another, as is uncorrupt, and may tend to one anothers Edification and Sanctification, *Eph*: 4: 29: Let no corrupt communication proceed out of your mouth, but that which is is good, to the use of edifying, that it may minister grace unto the hearers. 3: In behaviour, by such a conversation and actions, as are modest and Chast, [1 *Pet*: 3: 1, 2: That if any obey not the Word, they also may without the Word, be won by the conversation of the Wives, while they behold your chast conversation coupled with fear.

Q: 4: *Wherein may we preserve our Chastity?*

A: We may preserve our Chastity. 1: By watchfulness, and that, 1: Over our hearts and spirits, to oppose uncleanness in the first desires of it, and inclination of heart to it, and rising of it in the thoughts, [*Pro*: 4: 23: Keep thy heart with all Diligence. *Mal*: 2: 16: Therefore take heed to your spirit. 2: Over our senses, our eyes, to turn them away from such objects as may provoke lust. [*Job* 31: 1: I made a Covenant with mine eyes, why then should I think upon a Maid?] Our ears, to shut them against all lascivious discourse; we must watch also against such touches and wan-

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ton dalliances, as may be an incentive to unchaſt deſires, and take heed of all light and lewd company, and watch to avoid all occaſions, and reſiſt temptations to the ſin of uncleanneſs; [*Pro:* 5: 8: Remove thy way far from her, come not near the door of her houſe, *Gen:* 39: 7, 8, 9: His Maſters Wife caſt her eyes upon *Joſeph*, and ſhe ſaid ly with me: But he refuſed; How can I do this great wickedneſs and ſin againſt God? 2: By diligence in our callings, wherein our Bodies and minds are buſily imployed, both may be preſerved from thoſe unclean practiſes and deſires, which idle perſons are more prone unto, [*Pro:* 31: 27, 29: She eateth not the Bread of idleneſs: Many daughters have done vertuouſly, but thou excelleſt them all. *Gen:* 34: 1, 2: And *Dinah* went out to ſee the daughters of the Land. And *Shechem* took her, and lay with her, and defiled her. 3: By temperance in eating and drinking, exceſs in either of which pamper the body, and excite unto luſt. *Jer:* 5: 8: They were as fed horſes in the morning, every one neighed after his neighbours Wife, *Pro:* 23: 31, 33: Look not on the Wine when it is red, when it giveth its colour in the glaſs, *&c.* Thine eyes ſhall behold ſtrange Women.

4: By abſtinence, and keeping under the body where there is need, frequent faſhings; *1 Cor:* 9: 27: But I keep under my body, and bring it unto ſubjection, leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

5: By

5: By the fear of God, and lawful apprehenſion of his preſence and all-ſeeing eye; *Pro*: 5: 20, 21: And why wilt thou, my Son, be raviſht with a ſtrange Woman, and embrace the boſom of a Stranger? For the ways of Man are before the eyes of the Lord, and he pondereth all his goings.

6: By Faith in Jeſus Chriſt, and thereby drawing vertue from him for the purifying of the heart, and the crucifying of the fleſhly Luſts. *Acts* 15: 9: Purifying their Hearts by Faith. *Gal*: 5: 24: And they that are Chriſts, have crucified the fleſh with the affections and luſts. 7: By application of the Promiſes of cleanſing the Heart, and ſubduing iniquity, *Ezek*: 36. 25: Then will I ſprinkle clean Water upon you, and ye ſhall be clean; from all your filthineſs will I cleanſe you. *Micah* 7: 19: He will ſubdue our iniquities. 2 *Cor*: 7: 1: Having therefore theſe Promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of GOD. 8: By the help of the ſpirit, *Rom*: 8: 13: For if ye live after the fleſh, ye ſhall die, but if ye through the ſpirit do mortifie the Deeds of the Body, ye ſhall live. 9: By frequent & fervent Prayer; [*Pſalm* 51: 2, 7: Waſh me throughly from mine iniquities, and cleanſe me from my ſin; Purge me with Hyſſop, and I ſhall be clean; Waſh me and I ſhall be whiter than the Snow, *Pſalm* 119: 37: Turn away mine eyes from beholding Vanity: *Matth*: 6: 13: And

13: And lead us not into Temptation, but deliver us from evil. 10: When no other means will avail to quench burning Deſires, Marriage is to be made uſe of, and that muſt be in the Lord, 1 *Corinthians* 7: 9:. But if they cannot contain, let them Marry; for it is better to Marry than to burn. *verſe* 39: If her Husband be Dead, ſhe is at liberty to be Married to whom ſhe will, only in the Lord.

Q: 5: *Why muſt we preſerve our Chaſtity?*

A: We muſt preſerve our Chaſtity: 1: Becauſe we are Men and Women, and not Beaſts, who are under no Law; It is ſuitable to the principles of reaſon, and Law of God written upon the Heart, as well as the expreſs Command of the Word, to keep our ſelves Chaſte and clean. 2: Becauſe we are Chriſtians, and not Heathens, who have no knowledge nor fear of God. 1 *Theſ*: 4: 5: Not in the luſt of Concupiſcence, even as the Gentiles, who know not GOD, *Eph*: 4: 17, 19: This I ſay therefore, and teſtifie in the Lord; that ye henceforth walk not, as other Gentiles walk, who being paſt feeling, have given themſelves over to Lasciviouſneſs, to work uncleanneſs, with greedineſs. 3: Becauſe we are true Believers, our Bodies are Members of Chriſt, and Temples of the Holy Ghoſt, and not our own, and therefore ought to be kept Clean and Holy, 1 *Cor*. 6: 15, 16, 19: Know ye not, that your Bodies are Members of Chriſt? Shall I then take the Members of Chriſt, and make them Members

of

of an Harlot? God forbid: What know ye not, that he which is joyned to an Harlot is one Body? What, know ye not, that your Body is the Temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own? 1 *Cor*: 3: 17: If any Man defile the Temple of GOD, him will GOD deſtroy: For the Temple of GOD is Holy, which Temple ye are.

72: Queſt: **What is forbidden in the ſeventh Commandment?**

Anſ: The ſeventh Commandment forbiddeth all unchaſt Thoughts, Words and actions.

Q: 1: *What is the ſin forbidden in the ſeventh Commandment?*

A: The ſin forbidden in the ſeventh Commandment is, all unchaſtity and uncleanneſs; *Eph*: 5: 3: Fornication and Uncleanneſs, let it not be once named amongſt you.

Q: 2: *Wherein is Unchaſtity and Uncleanneſs forbidden?*

A: All Unchaſtity and Uncleanneſs is forbidden, 1: In the thoughts and deſires of the Heart, ſuch as wanton thoughts and luſtful deſires; *Matth*: 5: 28: Whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart. *James* 1: 14, 15: Every man is tempted when he is drawn away of his own luſt and enticed: Then when luſt hath conceived, it bringeth forth ſin. 2: In words and ſpeeches, ſuch as all obſcene words, laſcivious ſongs, and enticing ſpeeches unto

unto any, to draw them to this ſin ; [*Eph*: 5: 4: Neither filthineſs nor fooliſh talking. *Pro*: 7: 18, 21: Come, let us take our fill of love until the morning, and ſolace our ſelves with loves : with ſuch fair ſpeech ſhe cauſed him yield, with the flattering of her lips ſhe forced him.] 3: In the actions, and that both the acts of unchaſtity and uncleanneſs it ſelf, and whatever actions do tend thereunto.

Q: 3: *What are the acts of unchaſtity and uncleanneſs which are forbidden ?*

A: The acts of unchaſtity and uncleanneſs which are forbidden, are either ſuch as are without Marriage, or in thoſe that are Married.

Q: 4: *What are the acts of unchaſtity and uncleanneſs without Marriage forbidden ?*

A: The acts of unchaſtity and uncleanneſs without Marriage forbidden, are, 1: Self-pollution, and all laſcivious ſpilling of Mans own Seed ; [*Gen*: 38: 9: And *Onan* knew that the Seed ſhould not be his, and he ſpilled it on the ground.] 2: Fornication and Adultery ; [*Gal*: 5: 19: Now the works of the fleſh are manifeſt, which are theſe ; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, *Leviticus* 18: 20: Thou ſhalt not ly carnally with thy Neighbours Wife, to defile thy ſelf with her.] 3: Inceſt, [*Leviticus* 18: 6: None of you ſhall approach unto any that is near of Kin to him, to uncover their Nakedneſs, I am the Lord.] 4: Rape, and all forcing of any unto the ſin of uncleanneſs ; [*Deut*: 22: 25: If a Man find a betro-

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thed Damſel in the field, and the Man force her; and ly with her, the Man ſhall die.] 5: Sodomy, [*Lev*: 18: 22: Thou ſhalt not ly with Mankind as with Womankind, it is an abomination. 6: Buggery ; *Lev*: 18: 23: Thou ſhalt not ly with any Beaſt, to defile thy ſelf therewith ; It is confuſion.]

Q: 5: *What are the acts of unchaſtity and uncleanneſs forbidden between theſe that are Married ?*

A: The acts of unchaſtity and uncleanneſs forbidden between thoſe that are Married, are all unſeaſonable and immoderate uſe of the Marriage bed, *Lev*: 18: 19: Thou ſhalt not approach unto a Woman, to uncover her Nakedneſs, ſo long as ſhe is put a part for her uncleanneſs. 1 *Cor*: 7: 5: Defraud ye not one another, except it be with Conſent for a time, that ye may give your ſelves to Faſting and Prayer.

Q: 6. *What are theſe actions forbidden which do tend to unchaſtity and uncleanneſs ?*

A: The actions forbidden, which do tend to unchaſtity and uncleanneſs, are, 1: Drunkenneſs ; *Gen*: 19: 33: and they made their Father drink Wine that night, and the First-born went in and lay with her Father. 2: Gluttony and idleneſs, *Ezekiel* 16: 49, 50: Behold, this was the iniquity of thy Siſter Sodom, Pride, fulneſs of Bread, and abundance of idleſneſs was in her, and ſhe committed abomination before me. 3: Wanton Geſtures and Attires, *Iſaiah* 3: 16: The Daughters of Zion walk with ſtretched out

Necks,

Necks, and wanton Eyes, walking and mincing as they go, *Proverbs* 7: 10, 13: There met him a Woman with the Attire of an Harlot, ſo ſhe caught him and kiſſed him. 4: Frequenting light and lewd company, reading laſcivious Books, beholding unchaſte Pictures, or doing any thing which may provoke luſt.

Q: 7: *Wherefore ought all to forbear all unchaſtity, uncleanneſs, eſpecially the groſſer acts of Fornication and Adultery?*

A: All ought to forbear unchaſtity, and uncleanneſs, eſpecially the groſſer acts of Fornication and Adultery. 1: Becauſe Fornication and Adultery is a ſin very offenſive, and diſhonourable to GOD. 2 *Samuel* 11: 4, 27: And *David* ſent Meſſengers and took her; and ſhe came in unto him, and he lay with her. But the thing that *David* had done diſpleaſed the Lord. 2: Becauſe Fornication and Adultery is very pernicious and hurtful unto themſelves that are guilty of it. 1: It is a ſin againſt their body, which defileth it, and oftentimes waſteth and conſumed it, 1 *Corinthians* 6: 18: Flee Fornication, every ſin which a man doth is without the body, but he that committeth Fornication ſinneth againſt his own body. *Proverbs* 5: 8, 11: Remove thy way far from her, leſt thou mourn at laſt, when thy fleſh and thy body are conſumed. 2: It is a ſin againſt thy Soul, which doth blind the Mind, waſte the Conſcience, and in the iſhue doth bring deſtruction upon the Soul, *Hoſea* 4: 11: Whoredom and Wine take away the Heart,

Heart, that is, the Underſtanding: *Pro:* 6: 32: Who ſo committeth Adultery with a Woman lacketh underſtanding: he that doth it, deſtroyeth his own Soul. 3: It woundeth and blotteth the Name, *Pro:* 6: 32, 33: Whoſo committeth Adultery, a Wound and diſhonour ſhall he get, and his Reproach ſhall not be wiped away. 4 It waſteth the eſtate and ſubſtance, *Pro:* 5: 10: Leſt Strangers be filled with thy Wealth, and thy labours be in the houſe of a Stranger. *Pro:* 6: 26: For by means of a whoriſh Woman, a man is brought to a piece of bread. 5: It bringeth many to an untimely end. *Pro:* 6: 26: The Adultreſs will hunt for the precious Life. *Pro:* 7: 26: She hath caſt down many wounded, yea, many ſtrong Men have been ſlain by her. 6 Becauſe Fornication and Adultery is injurious to others; the party with whom uncleanneſs is committed, is involved in the ſame guilt, and if the party be married, it is an injury to the other married relation.

73: Queſt: **Which is the eight Commandment?**

Anſw: The eight Commandment is, *Thou ſhalt not ſteal.*

74: Queſt: **What is required in the eight Commandment?**

Anſw: The eight Commandment requireth the lawful procuring and furthering the wealth and outward eſtate of our ſelves, and others.

Q: 1: *What doth the eight Commandment reſpect?*

A: The eight Commandment doth reſpect the Wealth

Wealth, and outward Eſtate of our ſelves, and others.

Q: 2: *What doth the eight Commandment require in reference unto our own and others outward Wealth and Eſtate?*

A: The eight Commandment doth require, in reference unto our own and others Wealth and outward eſtate, the procuring and preſervation thereof.

Q: 3: *May we uſe any means for the procuring and preſerving our own and others Wealth and outward eſtate?*

A: We muſt uſe none but lawful means for the procuring or preſerving of our own and others Wealth and outward Eſtate.

Q: 4: *How may and ought we to endeavour the procurement and preſervation of our own Wealth and outward Eſtate?*

A: We may and ought to endeavour the procurement and preſervation of our own Wealth and outward Eſtate, 1. By making choice of a lawful and fit Calling for us, and therein to abide with God. [*Gen:* 2: 15: And the Lord took the Man, and put him into the Garden of *Eden*, to dreſs it, and to keep it. *Gen:* 4: 2: And *Abel* was a keeper of ſheep? but *Cain* was a tiller of the ground. 1 *Cor:* 7: 20, 24: Let every man abide in the ſame Calling wherein he was called. Brethren, let every man wherein he is called, therein abide with God.]

2: By a moderate care in our Callings, to provide ſuch things of this worlds good things for our

our ſelves as are honeſt and decent, and uſeful for us, *Pro*: 31: 16: She conſidereth a field and buyeth it, with the fruit of her hands ſhe planteth a vine yard. *Rom*. 12: 17: Provide things honeſt in the ſight of all men. 3. By prudence and Diſcretion in the managing of the Affairs of our Callings unto the beſt advantage, *Pſal*: 112: 5: A good man ſheweth favour and lendeth, he will guide his Affairs with Diſcretion. *Pro*: 2: 11: Diſcretion ſhall preſerve thee, and underſtanding ſhall keep thee. 4. By frugality, indecent ſparing, unneceſſary Expenſes, waſting nothing, and denying our ſelves the extravagant and coſtly cravings of our carnal Deſires and Appetites, *Pro*: 21: 20: There is Treaſure to be deſired, and Oyl in the dwelling of the Wiſe; but a fooliſh Man ſpendeth it up. *John* 6: 12: When they were filled, he ſaid unto his Diſciples, Gather up the Fragments that remain, that nothing be loſt. *Titus* 2: 12: Teaching us, that denying Ungodlineſs, and worldly luſts, we ſhould live Soberly, *&c.* 5: By diligence and laborioufneſs in our Callings, *Prov*: 10: 4: The hand the diligent maketh Rich. *Pro*: 13: 11: Wealth gotten by vanity ſhall be Diminiſhed, but he that gathereth by labour ſhall increaſe. *Eph*: 4: 28: Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give him that needeth. 6: By ſeeking unto the Lord for his bleſſing upon endeavours, and dependance upon him in the uſe

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of means for temporal proviſions ; *Pro*: 10: 22: The bleſſing of the Lord maketh Rich, and he addeth no Sorrow with it. *Phil*: 4: 6: Be careful for nothing, but in every thing by Prayer and Supplication, let your Requeſts be made known unto GOD. 1 *Peter* 5: 7: Caſting all your care upon him, for he careth for you. 7: By a cheerful uſe of the good things which God giveth us our ſelves, ſo far as we have need, and a ready diſtribution unto the neceſſity of others. *Pro*: 11: 24, 25: There is that ſcatereth, and yet increaſeth ; and there is that withholdeth more than is meet, but it tendeth to Poverty, The liberal Soul ſhall be made fat, and he that watereth, ſhall be watered himſelf. 8: By ſeeking our due in a moderate endeavour, to keep or recover that which doth of right belong unto us, when wrongfully ſought or detained from us.

Q: 5: *Is it lawful in the ſight of God, to make uſe of the Laws of men, to recover or defend that which is our own, when it is ſaid by our Saviour.* Matthew 5: 40: *If any man will ſue thee at the Law and take away thy Coat, let him have thy Cloak alſo*, and by the Apoſtle, 1 Cor: 6: 7: *Now therefore there is utterly a Fault amongſt you, becauſe ye go to Law one with another: Why do ye not rather take Wrong? Why do ye not rather ſuffer your ſelves to be defrauded?*

A: 1: Neither of theſe places of Scripture do abſolutely forbid the making uſe of the Law at all, or at any time for the defence or recovery of our Right.

2: That our Saviour doth forbid contention and rather than to uphold it, to part with some of our right, such as a Coat or a Cloak, or any such smaller goods, which without much prejudice we might spare; but it doth not hence follow, if another should wrong us in a great matter; and seek to undo us, that we ought to let him take all, which we have in the World without seeking our Right by the Laws under which we live: for if this were so, all sincere Christians would quickly be robbed and spoiled by the Wicked, among whom they live, of all their livelyhood.

3: That of the Apostle, doth forbid Christians going to Law one with another, before the Heathen and Infidel Magistrats, which was a Scandal to the Christian Religion which they did profess; and he telleth them, they ought rather to take up their Differences about Wrong and Right amongst themselves, and suffer wrong rather than do any thing to the prejudice of the Gospel; but this doth not prohibit Christians in a Christian Common-wealth, to Defend or Recover their own by Law; yet so much is forbidden in these places, namely the contending at Law about smaller matters, especially in case of Scandal; and the using the Law at all, where there be no necessity. 4: That it is lawful in the sight of GOD, to make use of the Laws of men for defence or recovery of our Right, as is evident from Gods appointment of a Magistrate to execute those Laws, who would be of no use

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might we not have the benefite of the Laws, and becauſe thoſe Laws are ſuitable to the judicial Laws of Gods own appointment, which the Children of *Iſrael* might make uſe of, for the defence and recovery of their Right, and by the ſame reaſon Chriſtians may do ſo too.

Q: 6: *How ought we to endeavour the procurement and furtherance of the Wealth and outward Eſtates of others?*

A: We ought to endeavour the procurement and preſervation of the Wealth, and outward Eſtates of others, in general, by a publick ſpirit, in ſeeking the good of the Common-wealth above our own, and ſeeking others private wealth and Advantage, as well his as our own: 1 *Cor:* 10: 24: Let no man ſeek his own, (that is, only, but every man anothers wealth.)

Q: 7: *What is our Duty in reference unto ſuch as are poor and in want?*

A: Our duty unto ſuch as are Poor and in Want, is to relieve them according to our ability, and their neceſſity, by lending and giving freely unto them for their ſupply and help, eſpecially if they be of the Houſhold of Faith, *Levit:* 25: 35: If thy Brother be waxen Poor, and fallen in decay with thee, then thou ſhalt relieve him; yea, though he be a Stranger or Sojourner, that he may live with thee. *Gal:* 6: 10: As we have opportunity, let us do good unto all Men, eſpecially unto them that are of the Houſhold of Faith. *Rom:* 12: 13: Diſtributing unto the Neceſſities of the Saints. *Matth:* 5: 42:

Give to him that asketh of thee, and from him that would borrow of thee turn not thou away. *James* 2: 15, 16: If a Brother or Siſter be naked and deſtitute of daily Food, and one of you ſay, Depart in peace, be ye warmed and filled, notwithſtanding ye give them not theſe things which are needful to the Body, what doth it profit? 1 *John* 3: 17: Whoſo hath this World's Good and ſeeth his Brother hath need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the Love of GOD in him?

Q: 8: *What is our Duty towards all, in reference unto the Wealth and outward Eſtate?*

A: Our Duty towards all, in reference unto their Wealth and outward Eſtate, is Kindneſs and Juſtice.

Q: 9: *Wherein ſhould our Kindneſs ſhew it ſelf in reference unto their Wealth, and outward Eſtate of others?*

A: Our Kindneſs in reference unto the Wealth and outward Eſtate of others, ſhould ſhew it ſelf in our readineſs unto any Offices of Love which may promote and further it. *Gal*: 6: 10 Let us do good unto all Men. *Rom*: 16: 1: I commend unto you *Phebe* our Siſter; that ye receive her in the Lord, as becometh Saints and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you.

Q: 10: *What is the Rule of Juſtice to be obſerved in reference unto the wealth and outward eſtate of others?*

A: The Rule of Juſtice to be obſerved in reference unto the Wealth and outward Eſtate of

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others, is to do unto others as is fit, and as we would that others ſhould do unto us. *Matth*: 7: 12: Therefore all things whatſoever ye would that Men ſhould do unto you, do ye ſo even unto them; for this is the Law and the Prophets.

Q: 11: *Wherein muſt we ſhew our Juſtice in our dealing with others?*

A: We muſt ſhew our Juſtice in our dealing with others. 1: In truth and ſincerity in all our concerns with others, *Pſalm* 15: 2: He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his Heart. 2 *Cor*: 1: 12: For our rejoycing is this, that in ſimplicity and godly ſincerity, not with fleſhly Wiſdom, but by the grace of GOD, we had our Converſation in the World. 2: In our faithfulneſs to fulfill all our lawful Covenants, and Promiſes; and to diſcharge whatever Truſt is committed unto us. *Pſalm* 15: 4: He that ſweareth to his own hurt, and changeth not. 1 *Corinth*: 4: 2: It is required of Stewards, that a Man be found faithful. 3: In our Buying and Selling, giving a juſt Price for thoſe things that we buy, and taking a reaſonable Rate for ſuch things as we ſell, *Leviticus* 25: 14: If thou ſell ought unto thy Neighbour, or buyeſt ought of thy Neighbours hand, ye ſhall not oppreſs one another. 4: In paying every one his Dues, *Romans* 13: 7, 8: Render therefore to all their Dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom: owe no Man any thing, but to love one another. *Pro*: 3: 27, 28: Withold not good

from them to whom it is due, when it is in the power of thine hand to do it: say not to thy Neighbour, go and come again, and to morrow I will give, when thou hast it by thee. 5: In restoring the pledge which is left with us, or any thing that is ill gotten by stealth or fraud *Levit*: 6: 4: He shall restore that which he took violently away, or that which was delivered unto him to keep, or the lost thing which he found. *Ezek*: 18: 7: Hath not oppressed any but hath restored to the Debitor his pledge &c. *Luke* 19: 8: If I have taken away any thing from any man by false accusation, I restore him four-fold.

75: Quest: **What is forbidden in the eight Commandment?**

A: The eight Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours Wealth and outward Estate.

Q: 1: *What doth the eight Commandment forbid, as a hinderance of our own wealth and outward Estate?*

A: The eight Commandment forbiddeth as a hinderance of our own Wealth and outward Estate. 1: Prodigality, and lavish spending of our substance in gluttony, drunkenness, lewd company, goods of others which are found by us, or gameing, and the like: *Luke* 15: 13: And not many days after, the younger Son gathereth all together, and took his journey into a far Countrey, and there wasted his Substance with riotous living, *Pro*: 23: 21: The drunkard and

and glutton ſhall come to poverty. *Pro*: 21: 17: He that loveth pleaſure ſhall be a poor man, he that loveth Wine and Oyl ſhall not be rich. *Pro*: 28: 19: He that followeth after vain perſons ſhall have poverty enough. 2: Impudence in venturing out all upon great uncertainties, raſh ingagings in ſuretiſhip, or any ways indifferent managment of our Callings to our detriment: *Prov*: 28: 22: He that haſteth to be rich, hath an evil eye, and conſidereth not that poverty ſhall come upon him, *Pro*: 22: 26, 27: Be not thou one of them that ſtrike hands, or of them that be ſureties for debt; if thou haſt nothing to pay, why ſhould he take away thy bed from under thee? 3: Idleneſs and ſlothful neglect of duties of our particular calling, Pro: 23: 21: *Drouſineſs ſhall cloath a man with rags.* Pro: 24: 30, 31, 33, 34: *I went by the field of the ſloathful, and by the vine-yard of the man void of underſtanding, and lo, it was overgrown with Thorns, and nettles had covered the face thereof, and the ſtone wall thereof was broken down, Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep, ſo ſhall thy poverty come, like one that travelleth, and thy want as an armed man.*

Q: 2: *What doth the eight Commandment forbid in the exceſs, in reference to our own Wealth and outward Eſtate?*

A: The eight Commandment forbiddeth in the exceſs, in reference unto our own Wealth and outward Eſtate, 1: Covetouſneſs in getting an Eſtate with carking cares, inordinate deſires

so be rich, or with immoderate labour, so as to waste the Body, and to exclude time for religious duty, *Heb:* 13: 5: Let your conversation be without covetousness, and be content with such things as ye have, 1 *Cor:* 7: 32: I would have have you without carefulness, *Luke* 21: 34: Take heed lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, 1 *Tim:* 6: 9, 10: They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition; For the love of money is the root of all evil, which, while some covered after, they have erred from the Faith, and pierced themselves thorow with many sorrows. *Eccl:* 4: 8: There is one alone, and not a second, yea, he hath neither Child nor Brother, yet there is no end of all his labour, neither is his eye satisfied with riches, neither saith he, for whom do I labour, or bereave my Soul of good? 2: Covetousness in keeping what we have gotten of the good things of the World, without a heart to make use of them, *Eccl:* 6: 1, 2: There is an evil under the Sun, and it is common amongst men, a man to whom God hath given Riches, and Wealth, so that he wanteth nothing for his Soul, of all that he desireth; yet God giveth him not power to eat thereof, but a Stranger eateth it; this is vanity and an evil disease. 2. Unlawful Contracts, such as Simony in the sale of holy things, the Gifts of the holy

holy Ghoſt, pardon of ſin, and diſpenſation unto it, Church-livings, and the charge of Souls. *Acts* 8: 20: Thy money periſh with thee, becauſe thou haſt thought that the Gift of GOD may be purchaſed with Money: Bribery in in the ſale of publick Juſtice. *Exod*: 23: 8: And thou ſhalt take no gift, for the gift blindeth the wiſe, and perverteth the words of the righteous. *Iſai*: 1: 23: Thy Princes are rebellious, and companions of thieves, every one that loveth gifts, and followeth after rewards, they judge not the Fatherleſs, neither doth the Cauſe of the Widow come unto them. 4: Unlawful Arts, Fortune-telling, Figure-caſting, making uſe of any unwarrantable ways for getting money, *Iſai*: 47: 10, 13: Thou haſt truſted in thy wickedneſs: Let now the Aſtrologers, the Stargazers, the Monthly Prognoſticators, ſtand up and ſave thee; *Acts* 19: 19: Many of them alſo that uſed curious Arts, brought their Books together, and burnt them before all men. *verſe* 24: A certain man named Demetrius, a Silverſmith, which made Silver ſhrines for Diana, brought no ſmall gain to the Crafts-men.

Q: 3: *What doth the eight Commandment forbid in reference unto others which are in want?*

A: The eight Commandment forbiddeth in reference unto others which are in want, a withholding relief from them, and ſtopping the ear againſt their cry, *Pro*: 21: 13: Whoſo ſtoppeth his ear at the cry of the poor, he ſhall cry himſelf, but ſhall not be heard. *Deut*: 15: 7:

if there be a poor man of one of thy Brethren, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor Brother.

Q: 4: *What doth the eight Commandment forbid in reference unto all men?*

A: The eight Commandment forbiddeth in reference unto all men; any kind of injuſtice and unrighteouſneſs, in any of our dealings with them; ſuch as, 1: Defrauding others in our buying, when we diſcommend that which we know to be good, or take an advantage of others ignorance of the Worth of their Commodities, or their neceſſity of ſelling them, ſo as to give a greater under-rate for them, *Pro*: 20: 14: It is nought, it is nought, (ſaith the buyer) but when he is gone his way, he boaſteth. *Lev*: 25: 14: If thou buyeſt ought of thy neighbour, ye ſhall not oppreſs. 2: Defrauding others in ſelling, when we praiſe that which we ſell, and againſt our Conſciences ſay, it is excellent good, though we know it to be ſtark nought; and when we take an unreaſonable Price for our Commodities; or when we cozen them in the ſale of Goods by falſe Weights and Meaſures. 1 *Theſ*. 4: 6: That no man go beyond or defraud his Brother in any matter, becauſe the Lord is the avenger of all ſuch *Deut*: 25: 13, 14, 15: Thou ſhalt not have in thy bag divers Weights, a great and a ſmall; but thou ſhalt have a perfect and a juſt Weight, and a perfect and a juſt Meaſure ſhalt thou have, *Pro*: 11: 1: A falſe ballance is an abomi-

abomination to the Lord, but a juſt Weight is his delight. *Mic:* 6: 10, 11: Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant Meaſures that is abominable? Shall I count them pure with the wicked ballances, and with the bag of deceitful Weight? 3: Eſpecially the eight Commandment doth directly forbid ſtealing one from another, *Thou ſhalt not ſteal*, Lev: 19: 11: *Ye ſhall not ſteal, neither deal falſly, neither lie one to another.*

Q: 5: *What ſtealing doth the eight Commandment forbid?*

A: The eight Commandment doth forbid all ſtealing either within the Family, or without the Family.

Q: 6: *What ſtealing within the Family doth the eight Commandment forbid?*

A: The eight Commandment doth forbid within the Family, 1: Servants ſtealing and purloining; as alſo, any ways waſting and wronging their Maſters, in their Goods or Eſtates, *Tit:* 2: 9, 10: Exhort Servants to be obedient to their own Maſters, not purloining, but ſhewing all good fidelity. *Luke* 16: 1: A certain rich man which had a Steward, and the ſame was accuſed to him that he had waſted his Goods. 2: Children ſtealing and robbing their Parents: *Pro:* 28: 24: Whoſo robbeth his Father or Mother, and ſaith, it is no tranſgreſſion, the ſame is the companion of a deſtroyer, Pro. 19: 26: *He that waſteth his Father, is a Son that cauſeth ſhame.*

Q: 7:

Q: 7: *What ſtealing without the Family doth the eight Commandment forbid?*

A: The eight Commandment doth forbid without the Family, all theft, both publick and private.

Q: 8: *Which is the publick theft which the eight Commandment doth forbid?*

A: The publick theft which the eight Commandment doth forbid, is, 1: Sacriledge, which is, when any do either violently or fraudulently take away, or alienate any thing that hath been dedicated to ſacred uſes, or when ſacred perſons without juſt cauſes are taken off from their Employment, *Rom:* 2: 22: Thou that abhorreſt Idols, doſt thou committ ſacriledge? *Pro:* 20: 25: It is a ſnare to a man to devour that which is holy, *Mal,* 3: 8, 9: Will a man rob God? Yet ye have robbed me: But you ſay, wherein have we robbed thee? in tithes and offerings. Ye are curſed with a curſe, for ye have robbed me, even this whole Nation. 2: Robbing publick Treaſuries, or any wronging and defrauding the Common-wealth, by taking away its juſt Liberties and Priviledges, or by doing publick detriment for private advantage ſake amongſt which publick Robberies may be numbered, Incloſures, ingroſſings, Foreſtalling, Monopolies, and the like.

Q: 9: *What is the private theft which the eight Commandment doth forbid without the Family?*

A: The private theft which the eight Commandment doth forbid without the Family, is Man-ſtealing or Woman-ſtealing, or ſtealing of Children

Children that they may be ſent or ſold for ſlaves. [1 *Tim*: 1: 9, 10: The Law is not made for a righteous Man, but for the lawleſs and diſobedient: For Murderers, for Man-ſlayers, for Whoremongers, for Men-ſtealers, for Liars, for perjured Perſons, *Exod*: 21: 16: He that ſtealeth a Man and ſelleth him, ſhall ſurely be put to death. 2: Robery either by Land or by Sea, either of Money, Cattel, or any Goods, *Judges* 9: 25: And the Men of *Shechem* ſet lyers in wait, in the top of the Mountains, and they robbed all that came along that way by them. *John* 18: 40: Now *Barrabas* was a Robber. *Job* 5: 5: The Robber ſwalloweth up their Subſtance.

Q: 10: *What further is incluſively forbidden in the eight Commandment*?

A: There is further incluſively forbidden in the eight Commandment. 1: All partakers with thieves, in receiving ſtoln goods, or otherwiſe, *Pro*: 1: 14: Caſt in thy Lot amongſt us, let us all have one purſe, *Pro*: 29: 24: Whoſo is partner with a Thief, hateth his own Soul. *Pſal*: 50: 18: When thou ſaweſt a Thief, then thou conſentedſt with him. 2: Detaining that which is ſtrayed or loſt. *Deut*: 22: 1: Thou ſhalt not ſee thy Brothers Ox or his Sheep go a ſtray, and hide thy ſelf from them; thou ſhalt in any caſe bring them again to thy Brother: In like manner ſhalt thou do with his Raiment, and with all loſt things of thy Brothers, which thou haſt found. 3: Falſhood and unfaithfulneſs

neſs in our Promiſes, in regard of any thing committed to our truſt, *John* 12: 6: This he ſaid, not that he cared for the Poor; but because he was a Thief, and he had the bag; and bare what was put therein. 4: Rigorous requiring what is owing to us, without compaſſion, or forbearance, *Matth:* 18: 28, 29, 30: But the ſame Servant went out, and found one of his fellow-ſervants, which ought him an hundred pence, and he laid hands on him, and took him by the throat, ſaying, pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not, but went and caſt him into Priſon, till he ſhould pay the debt. 5: Cruel keeping the Pledge, when it is the means of our Neighbours Living. *Exodus* 22: 26, 27: If thou at all take thy Neighbours raiment to Pledge, thou ſhalt deliver it unto him by that the Sun goeth down. For this is his covering only, it is his raiment for his skin: wherein he ſhall ſleep? and it ſhall come to paſs when he cryeth unto me that I will hear; for I am gracious. 6: All withholding that which is due, eſpecially the Wages and Hire of Servants and Labourers *Pſal:* 37: 21: The wicked borroweth and payeth not again. *Lev:* 9: 13: The Wages of him that is hired ſhall not abide with thee all night until the morning. 7: Removing antient Landmarks, or any other way ſeeking to defraud others of the juſt Title, which they have to their

Eſtates,

Eſtates, [*Pro.* 22. 28. Remove not the antient Land-marks which thy Fathers have ſet.] 8. Extortion and all oppreſſion, eſpecially of the poor and afflicted. [*Pro.* 22. 22, 23. Rob not the poor, becauſe he is poor, neither oppreſs the afflicted in the gate: For the Lord will plead their cauſe, and ſpoil the Soul of them that ſpoileth them. *Amos* 8. 4, 5, 6, 7. Hear this, O ye that ſwallow up the needy, even to make the poor of the Land to fall, falſifying the ballance by deceit to buy the poor for ſilver, and the needy for a pair of ſhoes, and ſell the reſidue of the Wheat, The Lord hath ſworn by the excellency of *Jacob*, ſurely I will never forget any of their works.] 9. Uſury, and taking increaſe meerly for Loan, *Exodus* 22. 25. If thou lend money to any of my people that is poor by thee, thou ſhalt not be unto him as an Uſurer, neither ſhalt thou lay upon him uſury, *Ezek.* 18. 8. He that hath not given forth upon uſury, neither hath taken any increaſe.

Q. 11. *Why ſhould we forbear all manner of theft & endeavours to enrich our ſelves by wronging of others?*

A. We ought to forbear all manner of theft, and endeavours to enrich our ſelves by the wronging of others, becauſe it is the expreſs prohibition of God written in the Word, and moſt agreeable to the Law of Nature, written upon the Heart: As alſo, becauſe that Riches got by Theft and wronging are accompanied with Gods curſe; and if not here, be ſure Gods vengeance will overtake ſuch Perſons as are guilty

guilty of Theft, and unrighteouſneſs in the other World. *Zech.* 5. 3. 4. This is the curſe that goeth furth over the face of the whole earth, for every one that ſtealeth ſhall be cut off on this ſide: And it ſhall enter in to the houſe of the thief, and ſhall conſume it with the timber thereof and the ſtones thereof. *Jer.* 17. 11. As the Partridge ſitteth upon eggs, and hatcheth them not: ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool. *Jam.* 5. 1, 3. Go to now, ye rich Men, weep and howl, for your miſeries that ſhall come upon you; ye have heaped treaſures together for the laſt days.

Q. 12. *How may we be kept from the ſins forbidden in the eight Commandment?*

A. We may be kept from the ſins forbidden in the eight Commandment, by mortified affections to the World, through Chriſts death and Spirit, by raiſed affections to the things above by the love of juſtice, by prayer, by Faith in Gods promiſes, and ſpecial providence, in making all needful proviſion without this ſin for His.

76. Queſt. **Which is the ninth Commandment?**

Anſ. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

77. Queſt. **What is required in the ninth Commandment?**

Anſ. The ninth Commandment requireth the

main

maintaining, and promoting of truth between Man and Man, and of our own and our neighbours good Name, eſpecially in witneſs bearing.

Q. 1. *Wherein doth this ninth Commandment differ from the ſixth, ſeventh, and eight Commandments?*

A. The ninth Commandment doth differ from the ſixth, ſeventh, and eight Commandments, in that the ſixth Commandment doth reſpect our own and our neighbours life, the ſeventh Commandment doth reſpect our own and our neighbours chaſtity, the eight Commandment doth reſpect our own and our neighbours wealth and outward eſtate; but this ninth Commandment doth reſpect our own and our neighbours good name.

Q. 2. *What is more generally required in the ninth Commandment?*

A. The ninth Commandment doth more generally require the maintaining and promoting of truth between man and man.

Q. 3. *How ought we to maintain and promote truth between man and man?*

A. We ought to maintain and promote truth between Man and Man, by ſpeaking the very truth to, and of one another, and that from the Heart, *Zech.* 8. 16. Theſe are the things which ye ſhall do; Speak ye every Man the truth to his Neighbour, execute the judgment of truth and peace in your gates. *Eph.* 4. 25. Wherefore putting away lying, ſpeak every man truth with his Neighbour: for we are Members of one another. *Pſal.* 15. 1, 2. Lord, who ſhall abide

abide in thy Tabernacle? who ſhall dwell in thy holy Hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his Heart.

Q. 4. *What doth the ninth Commandment more particularly require, in reference unto our own and others good Name?*

A. The ninth commandment doth more particularly require in reference unto our own and others good Name, the maintaining and promoting thereof, eſpecially in witneſs bearing.

Q. 5. *How ought we to maintain and promote our own good Name?*

A. We ought to maintain and promote our own good Name, by deſerving it, and defending it.

Q. 6. *How may we deſerve a good Name?*

A. Although we can deſerve nothing in the ſight of God, yet we may deſerve a good Name in the ſight of Men, by being good, and by doing good.

Q. 7. *What is that which we may be, and do, that we may deſerve a good Name amongſt men?*

A. That we may deſerve a good Name amonſt Men, we muſt be holy, and humble, and harmleſs, and wiſe, and loving, patient, and meek, juſt and righteous, and ſober, chaſt and true, and honeſt, and every way gracious, and vertuous, as to our inward diſpoſitions, and affections: our converſation alſo, and actions muſt be correſpondent, doing always thoſe things which be praiſe worthy, and of good report, 1 *Pet.* 3. 15, 10. Sanctifie the Lord God in your Hearts: having a good conſcience, that where-

as they ſpeak evil of you, as evil doers, that they may be aſhamed that falſly accuſe your good converſation in Chriſt, *Phil.* 2. 15. That ye may be blameleſs and harmleſs, the Sons of GOD without rebuke, in the midſt of a crooked and perverſe Nation, amongſt whom ye ſhine as lights in the World. *Eccl.* 8. 1. A mans wiſdom maketh his face to ſhine. *Col.* 3. 12. Put on therefore (as the Elect of GOD, holy, and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering. *Phil.* 4. 8, 9. Finally, Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: If there be any vertue, and if there be any praiſe, think on theſe things: Thoſe things which ye have both learned and received, and heard and ſeen in me, do, and the God of peace ſhall be with you.

Q. 8. *How may we defend our good Name?*

A. We may defend our good Name, 1. By clearing our ſelves from the falſe aſpertions and vindicating our innocency againſt the falſe accuſations of our adverſaries, Acts 24. 10, 11, 12, 13. *I do the more chearfully anſwer for my ſelf, that thou mayeſt underſtand that there are yet but twelve days ſince I went up to Jeruſalem, and they neither found me in the Temple, diſputing with any man; neither raiſing up the people in the Synagogues, nor in the City: neither can they prove the things whereof they now accuſe me.* 2. By ſpeaking ſometimes

times in the Commendation of our ſelves, when there is need only, and that very ſparingly, modeſtly, humbly, and willingly, always abuſing our ſelves, giving God all the glory for any thing in our ſelves which is praiſe worthy, (2 *Cor.* 12. 11. I am become a Fool in glorying, ye have compelled me. For I ought to have been commended of you: For in nothing am I behind the very chiefeſt Apoſtles, though I be nothing. 1 *Cor.* 5. 10. By the grace of God I am what I am, and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Q. 9. *Who ought eſpecially to maintain and promote their good Name?*

A. All ought to maintain and promote their good Name, eſpecially all Believers and Profeſſors of Religion; chiefly Magiſtrats, and ſuch unto whom a publick truſt is committed, and Miniſters unto whom is committed the charge of Souls, *Titus* 2. 7, 8, 9, 10. In all things ſhewing thy ſelf a pattern of good Works; that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you: Exhort Servants to be obedient to their own Maſters, that they may adorn the Doctrine of GOD, and and our Saviour in all things.

Q. 10. *Why ought all to maintain and promote their own good Name?*

A. All ought to maintain and promote their own good Name, 1. Becauſe it is for the glory of

of God, which is the duty of all principally to aim at, and to design their own honour in subordination hereunto. *Mat.* 5. 16. Let your light so shine before men, that they may see your good Works, and glorify your Father which is in Heaven, 1 *Pet.* 2. 12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of Visitation. 2. Because a good Name is precious, and rendereth Men the more useful one to another, causing mutual love unto, and confidence in one another, whereby their mutual concernments and advantage, both civil and Spiritual, are exceedingly promoted, *Ecc.* 7. 1. A good Name is better than precious ointment, *Proverbs* 22. 1. A good Name is rather to be chosen than great Riches, and loving kindness rather than Silver and Gold.

Q. 11. *What doth the ninth Commandment require of us, in reference unto the good Name of our Neighbour?*

A. The ninth Commandment requireth of us, in reference unto the good Name of our Neighbour, the maintaining and promoting thereof as our own, and that both in regard of our selves, and in regard of others.

Q. 12. *How ought we to maintain and promote our Neighbours good Name, in regard of our selves?*

A. We ought to maintain and promote our Neighbours good Name in regard of our selves, 1. By looking unto, and having a due esteem of the

the worth, and the good things that are in them. *Phil.* 2. 4. Look not every Man to his own things, but every Man also on the things of others. 1 *Thes.* 5. 13. Esteem them very highly in love for their works sake. 2. By liking, and loving, and desiring, and giving thanks to God for their good Name, and Fame, *Romans* 1. 8. I thank my God through Jesus Christ for you all, that your Faith is spoken of throughout the whole World. 3. By a ready receiving a good Report concerning them, and rejoycing therein. 3 *John* 3. I rejoyced greatly when the Brethren came and testified the Truth that is in thee, even as thou walkest in the Truth. 1 *Corinthians* 13. 6. Rejoyceth not in iniquity, but Rejoyceth in the Truth. 4. By deafning the ear against, and discouraging Tale-bearers, Back-biters, Slanderers, who speak evil of their Neighbours. *Psal.* 15. 3. That taketh not up a reproach against his Neighbour, *Proverbs* 25. 23. The North-wind driveth away rain: so doth an angry conntenance, a backbiting Tongue. 5. By grieving at their Faults, which expose them unto disgrace, with Desires and Endeavours to promote their amendment, and the recovery of their Reputation, [2 *Corinthians* 2. 4. For out of much Affliction and anguish of Heart, I wrote unto you with many Tears, not that ye should be grieved; but that ye might know the Love which I have more abundantly for you.]

Q. 13. *How ought we to maintain and promote our Neighbours good Name, in reference unto others?*

A. We

A. We ought to maintain and promote our Neighbours good Name, in reference unto others, 1. By giving that honour unto them which is their due, ſpeaking well of them behind their backs, freely acknowledging their Gifts and Graces and good things, and preferring them in honour before our ſelves, 1 *Pet.* 2. 17. Honour all Men, love the Brother-hood, Fear GOD, Honour the King. 3 *John* 12. Demetrius hath a good report of all Men, and of the Truth it ſelf, yea, and we alſo bear Record, and ye know that our Record is true. 1 *Cor.* 1. 4, 5. I thank my GOD always in your behalf, for the Grace of GOD which is given you by Jeſus Chriſt: That in every thing ye are enriched by him, in all utterance, and in all knowledge: So that ye come behind in no Gift, waiting for the coming of our Lord Jeſus Chriſt, *Rom.* 12. 10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another. *Phil.* 2. 3. Let nothing be done through Strife or vain Glory, but in lowlineſs of mind, let each eſteem others better than themſelves. 2. By defending your Reputation and good Name, in endeavours to prevent or ſtop any evil, or falſe Report concerning them, and to vindicate them ſo far as we can; eſpecially when we are called before a Magiſtrat, to bear witneſs of their innocency ſo far as it is conſiſtent with truth. 1 *Samuel* 22. 14. Then *Abimelech* anſwered the King and ſaid, and who is ſo faithful among all thy Servants as *David*, which is

the

the Kings Son in law, and goeth at thy bidding, and is honourable in thine House? 3. By concealing and covering their Faults and Infirmities (where we may) with unwillingness to expose them unto disgrace, and in the spirit of meekness, endeavouring to restore them when they are overtaken and fallen into sin. 1 *Pet.* 4. 8. Charity shall cover a multitude of sins. *Matth.* 1. 19. *Joseph* being a just man, and not willing to make her a publick example, was minded to put her away privily. *Gal.* 6. 1. Brethren, if a Brother be ovetaken in a Fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thy self, lest thou also be tempted.

4. By reproving them before others only where there is need, and that with a respect unto their condition, and remembrance of what is praise-worthy in them. *Matthew* 18. 15, 16. If thy brother shall trespass against thee, go and tell him his Fault between thee and him alone: but if he will not hear thee, then take with thee one or two more, *&c.* *Revelation* 2. 2, 4. I know thy Works, and thy Labour, and thy Patience, *&c.* Nevertheless I have some what against thee, *&c.*

78. Quest. **What is forbidden in the ninth Commandment?**

Answ. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our Neighbours good Name.

Q. 1.

Q. 1. *What is more generally forbidden in this ninth Commandment?*

A. In this ninth Commandment is more generally forbidden two things, 1. Whatsoever is prejudicial to truth. 2. Whatsoever is injurious to our own, or our Neighbours good Name.

Q. 2. *What is forbidden in this ninth Commandment as prejudicial unto truth?*

A. The ninth Commandment forbiddeth, as prejudicial unto truth, all falshood and lying whatsoever, whether it be lies to make mischief, or false accusation of others; or lies to make gain, as falsifying of our word, over-reaching our Neighbours for advantage to our selves; or lies to make wonder, as the inventing of strange, or false News; or lies to make Sport; as in lying Jests; or lies to make excuse, as in all lies for the covering of our own, or others Faults. Col. 3. 9. *Lie not one to another, seeing ye have put off the old man with his Deeds.* Rev. 21. 8. *All Liars shall have their part in the Lake which burneth with fire and brimstone.*

Q. 3. *What doth the ninth Commandment forbid and injurious unto our own good Name?*

A. The ninth Commandment forbiddeth, as injurious unto our own good Name, 1. The doing any thing which is justly of evil Report, and may prejudice our Reputation among Men, such as commiting Adultery, Theft, Fraud, and any kind of baseness, and wickedness, which not only dishonourable unto GOD, but dishonourable unto our selves. Proverbs 6. 32, 33.

Whoſo commiteth Adultery with a Woman lacketh un-
derſtanding, and a Wound and diſhonour ſhall he get,
and his reproach ſhall not be wiped away. 1 Samuel
2. 24, 30. *Nay, my ſons for it is no good Report that*
I hear; Now the Lord ſaith; Be it far from me; for
them that honour me, I will honour: and they that
deſpiſe me, ſhall be lightly eſteemed. 2. All boaſting
and vain glory, and that whether we boaſt of a
falſe Gift, or thoſe Gifts which we really have,
whereby we really debaſe, and render our ſelves
contemptible in the eyes of GOD, and of the
more judicious Chriſtians, 1 Corinth. 1.3,4.
Charity vaunteth not it ſelf, is not puffed up, behaveth
not it ſelf unſeemly Proverbs 25. 14. *Whoſo boaſt-*
eth himſelf of a falſe Gift, is like clouds and wind
without rain, Matthew 23. 12. *Whoſoever ſhall*
exalt himſelf, ſhall be abaſed, and he that ſhall humble
himſelf, ſhall be exalted. 3. Bearing falſe witneſs
againſt our ſelves, in accuſing our ſelves in that
wherein we are not guilty, and by denying the
Gifts and Graces which GOD hath given us;
endeavouring to leſſen our eſteem, that thereby we might be numbred amongſt thoſe, from
whom we are through Grace redeemed. Col.
3.8. Let no Man beguile you of your Reward, in
voluntary humility. 4. Unneceſſary and im-
prudent diſcovery of our real infirmities, to
the ſcorn of the wicked and ungodly.

Q. 4. *What doth the ninth Commandment forbid as*
injurious unto the good name of our neighbour?

A. The ninth Commandment doth forbid all
injurious unto the good Name of ou Neighbour

1. Perjujury or falſe ſwearing, and falſe accuſations, or any ways bearing falſe witneſs our ſelves, or ſuborning others, to bear falſe witneſs againſt our Neighbour, *Zech.* 8. 17. Let none of you imagine evil in your hearts againſt your Neighbour, and love no falſe oath, for all theſe are things that I hate, ſaith the Lord. 2 *Tim.* 3. 1, 2, 3. This know alſo, that in the laſt days perilous times ſhall come: For men ſhall be lovers of their own ſelves, Covetous, Boaſters, Proud, Blaſphemers, diſobedient to Parents, Unthankful, Unholy, without natural Affection, Truce-breakers, falſe Accuſers, Incontinent, Fierce, Deſpiſers of thoſe that are good. *Pſal.* 35. 11. Falſe witneſſes did riſe up; they laid things to my charge things that I knew not. *Pro.* 19. 5. A falſe witneſs ſhall not be unpuniſhed, and he that ſpeaketh lies ſhall not eſcape. *Acts* 6. 12, 13. And they brought him to the Council, and ſet up falſe Witneſſes, which ſaid, This Man ceaſeth not to ſpeak blaſphemous words, *&c.* 2. Judging, evil-ſpeaking, and raſh cenſuring of our Neighbours, for doubtful or ſmaller matters, eſpecially when we are guilty of the ſame, or greater Faults our ſelves, *Acts* 28. 4. And they ſaid, no doubt this man is a murderer, whom though he hath eſcaped the ſea, yet Vengeance ſuffereth not to Live. *Matth.* 7. 1, 3. Judge not, that ye be not Judged. And why beholdeſt thou the Mote that is in thy Brothers eye, but conſidereſt not the Beam that is in thine own eye? *Romans* 2. 1. Therefore

thou art inexcuſable, O Man whoſoever thou art that judgeſt; For wherein thou judgeſt another, thou condemneſt thy ſelf: for thou that judgeſt, doſt the ſame things. *James* 4. 11. Speak not evil one of another; Bretheren, he that ſpeaketh evil of his Brother, and judgeth his Brother, ſpeaketh evil of the Law, and judgeth the Law: but if thou judge the Law thou art not a doer of the Law, but a Judge. 3. Scoffing, Deriding, Reviling,. and reproachful Speeches unto the Face of our Neighbour, and all Back-biting of them, which may wound or detract from their due Reputatin. *Pſal.* 50. 19, 20. Thou gaveſt thy mouth to evil, thy Tongue frameth deceit; thou ſitteſt and ſpeakeſt againſt thy Brother, and ſlandereſt thine own Mothers ſon, *Pſalm.* 15. 1, 3. Who ſhall dwell in thy holy Hill? He that back-biteth not with his Tongue, nor doth evil to his Neighbour. *Leviticus* 19. 16. Thou ſhalt not go up and down as a Tale-bearer among thy people. 1 *Timothy* 4. 13. And witha they learn to be idle wandring about from Houſe to houſe: and not only idle, but Tatlers alſo, ſpeaking things which they ought not. 2 *Corinthians* 12. 20. Leſt there be Debates, Envyings, Backbitings, Whiſperings, Swellings, Tumults. 4. Railing or taking up evil Reports againſt our Neighbour without good proof. *Exodus* 23. 1. Thou ſhalt not raiſe a falſe Report. *Pſal.* 15. 3. Nor take up a Reproach againſt his Neighbour. *Prov.* 29. 12. If a Ruler hearken to lies, all his ſervants are wicked.

79. Queſt. **Which is the tenth Commandment?**

Anſw. The tenth Commandment is, *Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy thy Neighbours Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours?*

80. Queſt. **What is required in the tenth Commandment?**

Anſw. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of ſpirit toward our Neighbour and all that is his.

Q. 1. *What doth the tenth Commandment require in reference to our ſelves?*

A. The tenth Commandment doth require in reference to our ſelves, full contentment with our own condition. Heb: 13: 5: *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.*

Q: 2: *Wherein doth contentment with our own condition conſiſt?*

A: Contentment with our own condition doth conſiſt, in our free acquieſence and complacency with Gods diſpoſal of us, whereby we like our preſent condition, as beſt and moſt fit for us.

Q: 3: *How may we attain contentment in a proſperous condition, when we abound in wealth and the good things of this life?*

A: We may attain contentment in a proſperous condition, and when we abound in wealth, and the good things of this life, 1: By not ſetting our hearts too much on, or expecting too

much from any of these things, *Psal*: 62: 1
If Riches increase, set not your hearts upo
them. *Luke* 12: 15: Take heed and beware
covetousness, for a mans life consisteth not
the abundance of the things which he possesseth
2: By placing our chief happiness in God, a
things above, and chiefly seeking to enjoy GOD
in the good things which we have: *Psal*: 16:
6: The Lord is the portion of mine inheritance
and of my cup, thou maintainest my lot; Th
lines are fallen unto me in pleasant places,
have a goodly heritage. 3: By readiness to
stribute to the necessities of others, which is
companied with Gods love, and blessing, wh
giveth the greatest comfort in these things unt
such. 2 *Cor*: 9: 7, 8: God loveth a chearfu
giver, and God is able to make all grace abou
towards you, that ye always having allsuffi
ciency in all things, may abound unto ever
good work. 4: By Prayer, and seeking to Go
through Christ for his grace of contentment
without which the more we have in the World
the more our desires after increase will be i
larged, and the less we shall be satisfied.

Q: 4: *How may we attain Contentment in a lo
necessitous, and afflicted condition?*

A: We may attain Contentment in a lo
necessitous and afflicted condition, 1. By attain
ing true Godliness, unto which alone true co
tentment is annexed, 1 *Tim*: 6: 6: Godliness wi
contentment is great gain. 2: By being full
perswaded of, seriously and understandingly ey
ing the wise and good hand of GODS Provi

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dence in his Diſpoſal of us, and bringing any affliction upon us, *Job* 1: 21: The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord. *Pſal*: 39: 9: I was dumb, I opened not my mouth, becauſe thou didſt it. *Pſal*. 119: 75: I know, O Lord, that thy Judgements are right, and that thou in faithfulneſs haſt afflicted me. 3. By getting an intereſt and truſting in Gods Promiſes, to cauſe all things, even the worſt things that can befall us, to work together for our good, *Romans* 8: 28: And we know that all things work together for good to them that love GOD, to them who are the called according to his purpoſe. 4. By humility, and a deep ſenſe of our undeſervings, and ill deſervings at Gods hands for our ſins, *Gen*: 32: 10: I am not worthy of the leaſt of thy mercies, and of the truth which thou haſt ſhewed unto thy Servant. *Dan*: 9: 8: O Lord, to us belongeth confuſion of Face, becauſe we have ſinned againſt thee. 5. By looking to others better than our ſelves, who have been lower in the World, and more afflicted than we have been, our Saviour had not where to lay his head, and thoſe of whom the World was not worthy, had no certain dwelling place in the World, and many of them deſtitute, afflicted and tormented. 6: By labouring ſo much the more to abound in ſpiritual Riches, the leſs we have of temporal; and if we have an earthly inheritance, to ſecure our right unto, and living by Faith upon our heavenly inheritance, hereby the pooreſt ſometime become richeſt, and thoſe that have

moſt outward trouble, have moſt inward joy. *James* 2: 5: Hath not GOD choſen the poor in this World, rich in Faith, and Heirs of the Kingdom, which he hath promiſed to them that love him? 1 *Theſ*: 1: 6: Having received the Word in much affliction, with joy in the Holy Ghoſt. 7. By conſidering how we brought nothing into the World, and that we can carry nothing with us out of it, *Job* 1: 12: Naked came I out of my Mothers Womb, and Naked ſhall I return thither, 1 *Tim*: 6: 7, 8: For we brought nothing into the World, and it is certain we can carry nothing out: and having food and raiment, let us be therewith content. 8. By going to Chriſt, to teach us the Leſſon of univerſal Contentment, and fetching ſtrength from him to exerciſe this Grace in every condition, *Phil*: 4: 11, 12, 13: Not that I ſpeak in reſpect of want, for I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound every where, and in all things I am inſtructed, both to be full, and to be hungry, both to abound, and to ſuffer need: I can do all things through Chriſt which ſtrengtheneth me.

Q. 5. *What doth the tenth Commandment require in reference unto our Neighbour?*

A. The tenth Commandment doth require in reference unto our Neighbour, a right and charitable frame of ſpirit towards him, and all that is his.

Q. 6. *Wherein doth this right and charitable fram*

of ſpirit towards our Neighbour and all that is his con ſiſt?

A. The right and charitable frame of ſpirit towards our Neighbour, and all that is his, doth conſiſt, 1. In our Affections of love, deſire and delight towards, and in our Neighbour, and his welfare together with grief and ſorrow with, and for our Neighbours evil and ſufferings, *Rom.* 12. 10, 15. Be kindly affectioned one to another, with brotherly love. Rejoyce with them that rejoyce, and weep with them that weep. *Heb.* 13. 3. Remember thoſe that are in bonds, as bound with them, and them that ſuffer adverſity, as being your ſelves alſo in the body. 2. In a ready diſpoſition and habitual inclination unto thoſe affections towards our Neighbour.

Q. 7. *How may we attain ſuch affections and diſpoſitions towards our Neighbour?*

A. We may attain ſuch affections and diſpoſitions towards our Neighbour, 1. By getting the Law of GOD written upon our hearts, whereby we are wrought unto a love of the Law, and an inclination to do it, *Heb.* 8. 10. I will put my Law into their mind, and write them in their hearts. 2. By getting our affections chiefly ſet upon God, which will incline unto any right affections one towards another, 1 *John* 5. 1. Every one that loveth him that begat, loveth him alſo that is begotten of him. 3. By Faith in Jeſus Chriſt, which worketh the heart both to true love to God, and one towards another.

Gal. 5. 6. But faith which worketh by love. By looking unto, and following the example of Jeſus Chriſt, *Eph.* 5. 2. And walketh in love, as Chriſt alſo hath loved us, and gave himſelf for us.

8 Queſt. **What is forbidden in the tenth Commandment?**

Anſw. The tenth Commandment forbiddeth all diſcontentment with our own eſtate, envying or grieving at the good of our Neighbour, and all inordinate Motions and affections to any thing that is his.

Q. 1. *What are the ſins forbidden in the tenth Commandment?*

A. The ſins forbidden in the tenth Commandment are, 1. All diſcontentment with our own eſtate. 2. All envying the good of our Neighbour. 3. All inordinate Motions and Affections towards any thing that is his.

Q. 2. *Wherein doth diſcontentment with our own eſtate ſhew it ſelf?*

A. Diſcontentment with our own eſtate doth ſhew it ſelf, in our not liking, or not being well pleaſed with our own preſent condition, in our murmuring and repining? in our vexing or fretting; in our quarrelling and complaining of our condition, and taking no reſt nor quiet therein, 1 Kings 21. 3, 4. *And Naboth ſaid unto Ahab, The Lord forbid that I ſhould give the inheritance of my Father unto thee. And Ahab came into his houſe heavy and diſpleaſed, and laid himſelf down upon his bed, and turned away his face, and would*

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eat no bread. Eſther 5. 11, 13. *And* Haman *told them of the glory of his riches, and the multitude of his Children, and all things wherein the King had promoted him; yet all this availeth me nothing, ſo long as I ſee* Mordecai *the Jew ſitting at the Kings gate.* 1. *Cor.* 10. 10. *Neither murmure ye, as ſome of them alſo murmure; and were deſtroyed of the deſtroyer.*

Q. 3. *When doth diſcontentment with our own eſtate ariſe?*

A. Diſcontentment with with our own eſtate doth ariſe, 1. From our not believing, or not truſting the providence of God, who orders every particular circumſtance of our eſtate and condition, and hath promiſed to order it for the beſt. *Matth.* 10. 29, 30, 31. Are not two ſparrows ſold for a farthing: and one of them ſhall not fall to the ground without your Father; but the very hairs of your head are all numbered; Fear ye not therefore, ye are of more value than many ſparrows. 2. From pride and overvaluing of our ſelves, as if we had ſome deſert of our own, and ſuch high thoughts, as if were fit that ſuch unworthy perſons as we are, ſhould be in a better condition than that wherein God hath placed us. 2. From a carnal heart, filled with inordinat ſelf-love, which if Gods providence doth not gratifie with full proviſions for the fleſh, it doth vex and grieve, and is diſquieted. 4. From inordinate affections unto, and expectations of, and from thoſe outward things which cauſeth inordinate grief and trouble in the loſs of thoſe things, and great

great discontent in the disapointment of what we expected of them, and from them.

Q. 4. *How may we be cured of discontentment with our own estate?*

A. We may be cured of discontentment with our own estate, by mourning for it, and application of our selves unto the Lord Jesus Christ for pardon and healing; and by the diligent use of the means before directed for the attainment of the grace of true contentment.

Q. 2. *What is the second sin forbidden in the tenth Commandment?*

A. The second sin forbidden in the tenth Commandment is envy. *Gal* 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

Q. 6. *What is Envy?*

A. Envy is grief at anothers good, when the parts and gifts of the mind, or strength and beauty of body, or the wealth and outward prosperity, or the esteem and honour, or any good thing which another hath more than our selves, is a grief and trouble unto us, *Psal.* 112. 9, 10. His horn shall be exalted with honour: The wicked shall see it, and be grieved; he shall gnash with with his teeth, and melt away. *Neh.* 2. 10 When Sanballat and Tobia heard it, it grieved them exceedingly, that there was a man come to seek the welfare of the Children of Israel.

Q. 7. *Why ought we to forbear envying one another?*

A. We ought to forbear envying one another, Because this sin is very offensive unto God, reflecting

cting great dishonour upon his goodness. *Matth.* 20. 15. Is thine eye evil, because I am good?

2. Because this sin is promoted by, and makes us like the devil that envious spirit, *Joh.* 8. 44. Ye are of your father the devil, and the lusts of your father ye will do.

3. Because this sin of envy is heart murther, and the spring of much strife and contention, and of much evil and mischief, which we shall be ready to do unto those whom we envy. *Jam.* 3. 16. Where envy and strife is, there is confusion, and every evil work.

4. Because this sin of envy is very injurious unto our selves, 1. To our bodies, it causing a wasting and decay, and the foundation of many distempers and diseases, where it doth prevail, *Pro.* 14. 30. Envy is the rottenness of the bones. 2. To our souls, it puts our souls out of frame, and unfits us for the duties of Gods Worship. 1 *Pet.* 2. 1, 2. Wherefore laying aside all malice, and guile, and hypocrisie, and envys, and all evil speaking, as new born babes, desire the sincere milk of the Word, that ye may grow thereby. 3. To both body and soul, being such a sin, as without repentance, and the mortification of it, will destroy both body and soul in hell.

Q. 8. *How may we be delivered from this sin of envy?*

A. We may be delivered from this sin of envy, 1. By conviction of its evil, and hearty grief for it.

2. By application of the blood of Christ through faith for the cleansing of our hearts from it, 1 *Joh.* 1. 7. The blood of Christ cleanseth from all sin.

3. By cordial love and charity towards our neighbour, 1 *Cor:* 13: 4: Charity ſuffereth long, and is kind, charity envyeth not.

4: By the In-dwelling of the ſpirit, through whom alone this ſin can be mortified and ſubdued, *Rom:* 8: 13: If ye through the ſpirit do mortifie the deeds of the body, ye ſhall live.

Q. 9 *What is the third ſin which the tenth Commandment doth forbid.*

A: The third ſin which the tenth Commandment doth forbid, is all inordinat motions and affections towards any thing that is our neighbours, *Col:* 3: 5. Mortifie therefore your Members which are upon the earth, fornication, uncleanneſs, inordinate affections, evil concupiſcence, and covetouſneſs, which is idolatry.

Q: 10. *What ſpecial inordinat motion and affection is forbidden in this Commandment.*

A: The ſpecial inordinate motion and affection, which is forbidden in this Commandment, is coveting that which is our neighbours, either his Houſe, or Wife, or Man-ſervant, or Maid ſervant, or Ox, or Aſs, or any thing that is his.

Q: 11: *Why ought we not to covet any thing which is our neighbours?*

A: We ought not to covet any thing which is our neighbours. 1: Becauſe God hath directly forbidden it. 2: Becauſe it is both uncharitableneſs and unjuſtice towards our neighbour, to covet any thing that is his. 3: Becauſe we loſe the comfort of that which is our own, by coveting, and inordinately deſiring that which is our neighbours

Q: 12: *Doth*

Q: 12: *Doth this tenth Commandment forbid only the actual coveting that which is anothers?*

A: The tenth Commandment doth not only forbid the actual coveting that which is anothers, but also all habitual inclinations thereunto, and all those inordinate motions of the spirit this way, which do preceed the consent of the will, which is part of original sin, with which humane nature is universally polluted and deprived.

Quest: 82: **Is any man able perfectly to keep the Commandments of God?**

Ans: No meer man since the fall is able in this life perfectly to keep the Commandments of God, but doth daily break them in thought, word, and deed.

Q: 1: *What is it perfectly to keep the Commandments of God?*

A: To keep perfectly the Commandments of God, is to keep all the Commandments of God, and at all times, without the least breach of them, in regard of disposition, inclination, thought, affection, word or conversation.

Q: 2: *Was ever any man able perfectly to keep the Commandments of God?*

A: Before the fall the first man *Adam* was able perfectly to keep Gods Commandments, he having power given him in the first Creation, to fulfill the condition of the first Covenant of Works, which requireth perfect obedience: but since the the fall, no meer man is able to do this.

Q: 3: *Was not the Lord Jesus Christ able perfectly to keep the Commandments of God?*

A: The

A. The Lord Jesus Christ was both able, and also did perfectly keep the Commandments of God, but he was not a meer man, being both God and man in one person, *Heb.* 4. 15. He was in all points tempted like as we are, yet without sin. *Rom.* 9. 5. Whose are the Fathers, and of whom as concerning the flesh Christ came, who is over all God blessed for ever.

Q. 4. *Shall ever any meer man be able perfectly to keep Gods Commandments?*

A. The Saints who are meer men though not in this life, yet hereafter in heaven they shall be made perfect themselves, and be enabled perfectly to obey God in whatsoever it is that he shall require of them, *Heb* 12. 22, 23. We are come to mount Sion, the heavenly Jerusalem, to an innumberable company of Angels, to the general Assembly and Church of the first-born, and to the spirits of just men made perfect.

Q. 5. *Do not the Saints on earth keep the Commandments of God?*

A. The Saints on earth do keep the Commandments of God sincerely, but not perfectly; 2 *Cor.* 2. 12. For our rejoycing in this, the testimony of our conscience that in godly sincerity we had our conversation in this World. *Psal.* 130: 3 If thou Lord, shouldst mark iniquities, O Lord who shall stand?

Q. 6. *Do not Saints attain perfection here in this life?*

A. 1. All Saints ought to endeavour after perfection, and that they may attain higher and high-

er degrees thereof. *Matth.* 5 48. Be ye therefore perfect, as your Father which is in heaven is perfect. 2. No Saints on earth ever did attain absolute perfection, so as to obey God in all things, at all times, without any sin.

Q. 7. *How do you prove that no Saint ever did attain perfection in this life?*

A. That no Saint did ever attain perfection in this life, may be proved, 1. Because the best of Saints in this life, are renewed but in part, and have remainders of flesh and corruption, which doth rebell and war against the spirit, and renewed part in them, *Gal.* 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and those are contrary, the one to the other, also that ye cannot do the things that ye would. 2. Because the Scripture telleth us expressly, that none are are without sin, and that such are deceivers of themselves, and make God a liar, that affirm the contrary. *Eccl.* 7. 20. For there is not a just man upon the Earth, that doeth good, and sineth not, 1 *Kings* 8. 46. For there is not a man that sineth not. *James* 3 2. For in many things we offend all. 1 *John* 1. 8, 10. If we say, we have no sin, we deceive our selves, and the truth is not in us; If we say, we have not sinned, we make him a liar, and his Word is not in us. 3 Because the Scripture hath recorded the sins of the most holy that ever lived, *Abrahams* dissimulation concerning his Wife, *Gen.* 20. 2 And *Abraham* said of *Sarah* his Wife, she is my sister. The like dissimulation of *Isaac*, *Gen.* 26. 7. And

he

he ſaid, ſhe is my Siſter, for he feared to ſay, ſhe is my Wife *Jacobs* lie to his Father, *Gen* 27. 24. And he ſaid, Art thou my very Son *Eſau*? And he ſaid, I am. *Joſephs* ſwearing by the life of *Pharaoh* ye ſhall not go hence, except your youngeſt Brother come hither. *Moſes* unadviſed ſpeech, *Pſal.* 106. 33. They provocked his ſpirit, ſo that he ſpake unadviſedly with his lips. The Scripture recordeth *Noah's* drunkenneſs, *Lot's* inceſt, *David's* murther and adultery, *Job's* and *Jeremiah's* impatience and curſing their birth-day, *Peter's* denial of his Maſter with oaths and curſes, and his diſſimulation afterwards before the Jews; *Paul* and *Barnabas* contention And if ſuch perſons as theſe who were filled with Holy Ghoſt, and had as great a meaſure of grace, as any which we read of, either in the Scripture, or in any Hiſtory, were not perfect without ſin, we may ſafely conclude, that no Saint in this life have ever attained unto abſolute perfection.

Q 8. *Do not the Scripture tell us,* 1 John 3. 9. *Whoſoever is born of God doth not commit ſin: for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God; and if the Saints are without ſin in their life, are they not perfect?*

A. 1. If the ſenſe of this place ſhould be, that ſuch as are born of God do not commit ſin at all, then no regenerate perſons, which are born of God, would ever be found committing ſin: but the Scripture doth record the ſins of many regenerate perſons, as hath been ſhown, and experience doth evidence the ſame, that ſuch as are born of God

God commit sin, and therefore that cannot be the meaning of the place, that such as are born of God do not commit sin at all. 2 Such as are born of God do not commit sin; That is, 1. They do not commit sin with the full consent of their will; which is in part renewed, and which so far as it is renewed, doth oppose sin, though sometimes it may be overpowered by the strength and violence of temptation. They do not live in the course of sin, as the unregenerate do. 3. They do not commit sin unto death, 1 *John* 5. 17, 18. All unrighteousness is sin, and there is a sin unto death: we know that whosoever is born of God, sinneth not, *that is not unto death.*

Q. 9. *Doth not God himself testifie concerning* Job, *that he was a perfect man? Job* 1: 8: Hast thou considered my servant *Job*, that their is none like him upon the earth, a perfect man? Doth not *Hezekiah* also plead his perfection with the Lord, when he was sick. 2 *Kings* 20: 3: Remember now how I have walked before thee with a perfect heart. And doth not *Paul* also assert himself, and other Christians to be perfect? *Phil:* 3: 15: Let us therefore as many as be perfect be thus minded; and how then is perfection unattainable by the Saints in this life?

A: 1: This perfection which is ascribed unto the Saints in the Scripture, is not to be understood of absolute perfection and freedom from all sin, for the reasons already given, which prove the contrary; but it is to be understood of sincerity, which is Evangelical perfection, or at the furthest

of comparative perfection, not an absolute perfection 2. Thus we are to understand the perfection which God-testifieth of *Job*, Hast thou considered my servant *Job*, that there is none like him in the earth, a perfect man? *That is*, so perfect as he is, a perfect and upright man, his perfection did consist in his uprightnes and sincerity; and that *Job* was not absolutely perfect, doth appear from his sin a little after in his curfing his Birth-day, *Job* 3. 3. Let the day perish wherein I was born: and after he is charged with sin. *Job* 34. 37. He multiplieth his words against God. 3. So also *Hezekiahs* perfection, which he pleadeth was no more than his sincerity, Remember how I have walked before thee in truth, and with a perfect heart; and the Scripture doth note his sin a little after, which is a clear evidence that he was not absolutely perfect, 2 *Chron.* 32. 25. But *Hezekiah* rendered not again, according to the benefits done unto him, for his heart was lifted up, therefore Wrath was upon him, and upon *Judah* and *Jerusalem*. 4. In the same place where the Apostle *Paul* doth assert himself & other Christians to be perfect, he doth acknowledge that he was not perfect, *Phil.* 3. 12, 13. Not as though I had already attained, either were already perfect, but I follow after, that if I may apprehend that for which I am also apprehended of Jesus Christ: Brethren, I count not my self to have apprehended, &c. Therefore the perfection which he had attained, which he speaketh of, *verse* 15. Is to be understood of Evangelical perfection; the perfection

fection which he has not attained, is to be underſtood of abſolute perfection; It is evident therefore that no Saints do attain abſolute perfection in this life, and ſuch as do pretend unto it, it is through their Ignorance of themſelves, and of God, and the extant of Gods Law.

Q. 10 *Do all the Children of men, and the Saints themſelves break the Commandments of God in this life?*

A. The Saints themſelves, and much more ſuch as are no Saints, do daily break the Commandments of God, in thought, word and deed, *Gen.* 8. 21. The Imaginations of mans heart is evil from his youth. *James* 3. 8. The tongue can no man tame, it an unruly evil, full of deadly poyſon: *John* 3. 19 Men loved darkneſs rather than light, becauſe their deeds were evil.

Q. 11. *Are all thoughts of ſin breaches of Gods Commandments, when they are without evil words or actions.*

A. All thoughts of ſin are breaches of Gods Commandment, without evil words or actions, when they are accompanied with evil inclinations, deſires and affections, *Matth.* 5. 28. Whoſoever looketh upon a Woman to luſt after her, hath committed Adultery already with her in his heart, *Matth.* 15. 19. Out of the heart proceedeth evil thoughts, murders, adulteries, fornications, theits, falſe witneſſes, blaſphemies

Q. 12. *May not the Saints in this life be kept from ſinful thoughts, words and actions.*

A. 1. The Saints this life cannot be wholly free from all ſinful thoughts, words and actions, becauſe

all,

all, even the beſt of Saints through remaining corruption, are ſubject to daily infirmities and defects. 2. The Saints in this Life may be kept from all groſs ſins of thoughts, words and deeds, and they are kept from the reigning power of any ſin.

Q. 13. *How are the Saints kept from groſs ſins, and the reigning power of any ſin?*

A. The Saints are kept from groſs ſins, and the reigning power of any ſin. 1. By the reign of Chriſt in their hearts. 2. The mortification of ſin in the root of it through the Spirit. 3. By watchfulneſs againſt ſin in the thoughts. 4 By avoiding occaſions of ſin, and reſiſting temptations to it.

Queſt. 83. **Are all the tranſgreſſions of the Law equally hainous?**

Anſ. Some ſins in themſelves, and by reaſon of ſeveral aggravations are more hainous in the ſight of God than others.

Q. 1. *What is it for ſins to be hainous?*

A. Sins are hainous as they are grievous and offenſive unto God.

Q. 2. *Are not all ſins hainous unto God?*

A. All ſins are hainous unto God, but all ſins are not alike hainous; for ſome ſins are more hainous in the ſight of God than others.

Q. 3. *How many ways are ſome ſins more hainous in the ſight of God than others?*

A. Two ways. 1. Some ſins are more hainous in themſelves. 2. Some ſins are more hainous than others, in regard of their ſeveral aggravations.

Q. 4. *What ſins are more hainous in themſelves than others?*

A. 1. Sins againſt the firſt Table of the Law, are more hainous than ſins againſt the ſecond Table of the Law; thus Idolatry is more hainous than Adultery; Sacrilege is more hainous than Theft; Blaſphemy againſt GOD is more hainous than ſpeaking evil of our Neighbour, and ſo proportionally the higheſt ſin commited againſt GOD more immediately, is more hainous than the higheſt ſin committed more immediatly againſt Man; and the loweſt ſin committed immediatly againſt GOD, is more hainous than the loweſt ſin committed againſt Man, 1 *Sam.* 2 25. If one man ſin againſt another, the Judge ſhall judge him, but if a man ſin againſt the LORD, who ſhall intreat for him? 2. Some ſins againſt the ſecond Table of the Law, are more hainous in themſelves, than others againſt the ſecond Table? as Murther is more hainous than Adultery, Adultery is more hainous than Theft: Theft is more hainous than coveting thy Neighbours houſe; and here now may be added, that the ſame ſins of any kind ripened into Actions, are more hainous in themſelves, than thoſe ſins in the Thoughts, and inclinations. This is evident from the greater Diſpleaſure which God doth expreſs in Scripture, for ſome ſins than for others againſt the ſecond Table of the Law, and for ſinful Works than for ſinful Thoughts. 3. Sins againſt the Goſpel are more hainous in themſelves, than ſins againſt the Law, ſins againſt the Goſpel being committed againſt the greateſt light that ever did ſhine upon men; and the greateſt love and grace of GOD that ever was

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ſhown unto men, and therefore the puniſhment of Goſpel ſinners will be greater than the puniſhment of the moſt notoriouſly wicked heathen *Matth.* 11. 20, 21, 22, 23, 24. Then began he to upbraid the Cities, wherein moſt of his mighty works were done, becauſe they repented not: Wo unto thee *Chorazin*, wo unto thee *Bethſaida*. It ſhall be more tollerable for *Tyre* and *Sidon* at the day of Judgment than for you. And thou *Capernaum*, which art exalted to heaven, ſhall be brought down to hell; It ſhall be more tollerable for the Land of *Sodom* in the day of Judgment than for thee.

Q. 5. *What are the aggravations which render ſome ſins more hainous than others?*

A. The aggravations which render ſome ſins more hainous than others, are the circumſtances which do attend them.

Q. 6. *What is the firſt aggravation of ſin?*

A. The firſt aggravation of ſin is from the perſons offending; Thus the ſins of Magiſtrates, Miniſters, Parents, the Aged, and all Governours, are more hainous in the ſame kind, than the ſame ſins of Subjects, People, Children, the Younger, and thoſe who are under Government, becauſe of the ill example and influence of the ſins of the one beyond the other, 1 *Kings* 14. 16. And he ſhall give Iſrael up, becauſe of *Jeroboam* who did ſin, and who made Iſrael to ſin. *Micah* 3. 5. The Prophets make my People to erre; Thus alſo the ſins of Profeſſors and GODS People are more hainous than the ſins of the wicked and ungodly

godly in the same kind, because the Name of God is hereby more blasphemed, and the wicked are hereby more hardened in their sins, *Rom.* 2. 24, 25. Thou that makest thy boast of the Law, through breaking of the Law, dishonourest thou God, for the Name of God is blasphemed amongst the Gentiles through you.

Q. 7. *What is the second aggravation of sin?*

A. The second Aggravation of sin is from the place, Thus sins committed in a Land of Light are more hainous than the same sins committed in a place of Darkness, *Isa.* 26. 10. In the land of uprightness he will deal unjustly, and will not behold the Majesty of the Lord. Thus sins committed in a place of great deliverance and mercies are more hainous than the same sins committed in another place, *Psal.* 106. 7. They remembered not the multitude of his mercies, but provocked him at the Sea, even at the red-sea: Thus also sins committed in a publick place, whereby others may be polluted and defiled, are more hainous than the same sins committed in secret places, 2 *Sam.* 16. 22. They spread *Absaloms* Tent upon the top of the house, and *Absalom* went in to his Fathers Concubines in the Sight of all Israel.

Q. 8. *What is the third aggravation of sin?*

A. The third Aggravation of Sin is from the time, thus Sins committed on the Sabbath-day, are more hainous than the same sins committed on the week day, drunkenness or adultery is hainous or abominable on any day in the sight of God, but drunkenness or adultery, or any other such sins

are more hainous before God on the Sabbath d
thus ſins committed in or after the time of trou
and affliction are more hainous than the ſame ſ
committed at another time, 2 *Chron*: 28: 22.
the time of his diſtreſs did he treſpaſs yet mo
againſt the Lord, this is that King *Achaz*, *Iſa*
5. Why ſhould ye be ſtricken any more? ye w
revolt more and more. Thus ſins committed a
ter Repentance and Engagements to be the Lo
are more hainous than the ſame ſins committed b
fore Repentance and ſuch Engagements; ſo a
ſins committed after Admonitions and Cenſu
are more hainous than the ſame ſins committed
fore ſuch Admonitions and Cenſures.

Q: 4: *What is the fourth aggravation of ſin?*

A: The fourth Aggravation of ſin is from
manner; thus ſins againſt knowledge are m
hainous than ſins through ignorance; ſins throu
wilfulneſs, and preſumption, are more hain
than ſins through weakneſs and infirmity;
through cuſtom, and with deliberation, are m
hainous than ſins through ſudden paſſion, and
hurry of temptation; ſins with delight and gr
dineſs, are more hainous than ſins commi
with regrate and backwardneſs; ſins commi
impudently, and with boaſting, are more
nous than the ſame ſins committed with ſh
and bluſhing; ſins often Repeated, and long
tinued in, are more hainous than ſins but once
ſeldom committed: and which are broken
Repentance.

84: Queſt. **What doth every Sin deſer**

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Anſ: Every ſin deſerveth Gods Wrath and Curſe, both in this life, and that which is to come.

Q: 1: *What is meant by Gods Wrath and Curſe, which every ſin doth deſerve?*

A: By Gods Wrath and Curſe, Which every ſin doth deſerve, is meant, all thoſe puniſhments which God hath in his Wrath threatned to inflict upon Sinners for their ſins.

Q: 2: *What are thoſe puniſhments which God hath in his wrath threatned to inflict upon Sinners for their ſins?*

A: The puniſhment which God in his Wrath hath threatned to inflict upon Sinners for their ſins, are either in this life, ſuch as all temporal and ſpiritual Judgments here, or in the life which is to come, ſuch as the puniſhment of hell; of both which ſee before in the Explication of the 19*th.* Anſwer.

Q: 3: *Doth every ſin deſerve Gods wrath and Curſe, both in this life, and that which is to come?*

A: Every ſin doth deſerve Gods Wrath and Curſe both in this life and that which is to come; becauſe every ſin is committed againſt an infinite holy and righteous God, and his Juſtice doth require infinite ſatisfaction; and if ſome ſinners do eſcape ſome temporal puniſhments, they cannot eſcape the eternal puniſhment of hell, which is the only ſatisfying puniſhment, unleſs they have an intereſt in the ſatisfaction made by Chriſt. *Gal:* 3: 10: Curſed is every one that continueth not in all things that are written in the Book of the Law to do them. *Mat:* 15:42: Then ſhall he ſay to them

on the left hand, Depart from me, ye curſed i
to everlaſting fire prepared for the devil and h
angels.

85: Queſt: **What doth God require of us th
we may eſcape his Wrath and Curſe due to u
for ſin?**

Anſ: To eſcape the Wrath and Curſe of Go
due to us for ſin, God requireth of us Faith
Jeſus Chriſt, repentance unto life, with the di
gent uſe of all the outward means, whereby Chri
communicateth to us the benefits of Redemption.

*Q: 1: How many things doth God require of u
eſcape his wrath and Curſe due to us for ſin?*

A: God requireth three things of us, that
may eſcape his Wrath and Curſe due to us for ſin
Faith in Jeſus Chriſt. 2: Repentance unto l
3: The diligent uſe of all outward means, whe
by Chriſt communicateth to us the benefits of
demption.

*Q: 2: Why doth God require of us faith in J
Chriſt that we may eſcape his wrath and Curſe?*

A: 1: God requireth of us faith in Jeſus Chr
to eſcape his Wrath and Curſe, becauſe by
in Jeſus Chriſt, we have an intereſt in Jeſus Chr
and his imputed Righteouſneſs, and the prom
he hath made of Remiſſion and Salvation unto
Phil: 3: 9: And be found in him, not hav
mine own righteouſneſs, but that which is thro
the faith of Chriſt the righteouſneſs which is of
by faith, *Acts* 10: 43: To him gave all the
phets witneſs, that through his Name whoſoe
believeth on him, ſhall receive remiſſion of

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Eph: 2: 8: By Grace ye are ſaved through faith.

Q: 3: *Why doth God require of us Repentance unto life, that we may eſcape his wrath and Curſe?*

A: God requireth of us Repentance unto life, that we may eſcape his Wrath and Curſe, becauſe the promiſe of forgiveneſs of ſin is made to Repentance, as a concomitant of faith; and it is not for Gods honour to pardon and ſave any that go on ſtill in their treſpaſſes: *Acts* 3: 19: Repent ye therefore, and be converted, that your ſins may be blotted out. *Acts* 20: 25: Teſtifying both to the Jews, and alſo to the Greeks, repentance towards God, and faith towards our Lord Jeſus Chriſt.

Q: 4: *why doth God require of us the diligent uſe of all outward means, that we may eſcape his wrath and Curſe?*

A: GOD doth require of us the diligent uſe of all outward means, to eſcape his Wrath and Curſe, becauſe although God could ſave men without means; yet it is his will to appoint means, which having his Inſtitution, we cannot expect the benefits of Redemption and Salvation ſhould be communicated to us any other way, 1 *Cor*: 1: 21: It pleaſed God by the fooliſhneſs of preaching, to ſave them that believe, *Acts* 8: 22: Pray God, if perhaps the thoughts of thine heart may be forgiven thee.

86. *Queſt*: **What is Faith in Jeſus Chriſt?**

Anſ. Faith in Jeſus Chriſt is a ſaving grace, whereby we receive and reſt upon him alone for Salvation, he is offered to us in the Goſpel.

Q. 1. *How is Faith a saving Grace?*

A. Faith is a saving Grace, not by the act of be-
lieving, as an act, for then it would save as a
Work, whereas we are saved by Faith, in oppos-
tion to all Works; but Faith is a saving Grace as
an Instrument, apprehending and applying Je-
sus Christ, and his perfect Righteousness, where-
by alone we are saved. [*Joh.* 3. 16. For God
so loved the World, that he gave his only begot-
ten Son, that whosoever believeth in him, should
not perish but have everlasting life, *Acts* 16. 31.
And they said, believe on the Lord Jesus, and thou
shalt be saved: *Rom.* 3. 22. Even the righteousness of
God, which is by Faith of Jesus Christ unto all
and upon all them them that believe.]

Q. 2. *Who is the Author of Faith in Jesus Christ?*

A. The Author of Faith in Jesus Christ, is God
whose gift it is, and who works this Grace of Faith
in the soul by his Spirit, *Eph.* 2. 8. Ye are saved
through Faith, and that not only your selves, it is
the Gift of GOD. *Col.* 2. 12. You are risen with
him through the Operation of God.

Q. 3. *How doth God work this grace of Faith upon*
in the souls of Men?

A. God doth work this grace of Faith in the
souls of men, ordinarly by hearing of the Word
preached. *Rom,* 10. 17. So then Faith cometh by
hearing, and hearing by the Word of God, 1 *Cor.*
15. 11. So we preach, and so we believe.

Q. 4. *What is the Object of this Grace of Faith?*

A. The Object of this Grace of Faith, is the
Lord Jesus Christ, and his Righteousness, and Pro-
mises,

miſes, which are made through him in the Covenant of Grace, [*Joh* 3. 18. He that believeth on him is not condemned. *Rom.* 1. 17. For there is the righteouſneſs of God revealed from Faith to Faith as it is written, The Juſt ſhall live by Faith, *Gal* 3 22. The Scripture hath concluded all under ſin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.]

Q. 5. *What is the ſubject of Faith in Jeſus Chriſt?*

A. 1. The Suject of denomination, or the Perſons in whom alone this Grace of Faith is to be found are the Elect only, *Tit.* 1. 1. According to the Faith of Gods Elect, *Acts* 12. 18. As many as were ordained to eternal life, believed. 2. The ſubject of inheſion, or the parts of the Soul, in which Faith is placed, and doth inhere, is not only the mind and underſtanding, but alſo the will and the heart. *Heb.* 11. 13. Theſe all died in Faith, not having received the Promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them; the perſwaſion of the truth of the Promiſes is the act of the underſtanding, the imbracement of things promiſed, is the act of the will, *Rom.* 10. 10. With the heart man believeth unto Righteouſneſs

Q. 6. *What are the acts of Faith in Jeſus Chriſt?*

A The acts of Faith in Jeſus Chriſt are, 1. *A* receiving of Jeſus Chriſt, (*Joh.* 1. 12. As many as received him, to them gave he power to become the Sons of God, even to thoſe that believe on his Name) 2. A reſting upon Chriſt alone for Salvation; this is implied in all thoſe Scriptures

which ſpeak of believing in Chriſt, and believing on his Name.

Q. 7. *How is Jeſus Chriſt to be received by Faith?*

A. Jeſus Chriſt is to be received by Faith, as he is offered to us in the Goſpel.

Q. 8. *How is Jeſus Chriſt offered to us in the Goſpel?*

A. Jeſus Chriſt is offered to us in the Goſpel as Prieſt, Prophet, and King, and ſo we muſt receive him, if we would be ſaved by him:

Q. 9. *When doth the ſoul reſt upon Chriſt for ſalvation?*

A. The ſoul doth reſt upon Chriſt for ſalvation, when being covinced of its loſt condition by reaſon of ſin, and its own inability, together with all creatures inſufficiency, to recover it out of this ſtate; and having a diſcovery and perſwaſion of Chriſts ability and willingneſs to ſave: it doth let go all hold on the creatures, and renounce its own Righteouſneſs, and ſo lay hold on Chriſt, rely upon him, and put confidence in him, and in him alone for Salvation.

87. Queſt. **What is Repentance unto Life?**

A. Repentance unto Life is a ſaving Grace, whereby a ſinner, out of a true ſenſe of his ſin, and apprehenſion of the mercy of God in Chriſt, doth, with grief and hatred of his ſin, turn from it unto God, with full purpoſe of, and endeavour after new Obedience.

Q. 1. *Why is Repentance called Repentance unto Life?*

A. Repentance is called Repentance unto Life, becauſe it is a ſaving Grace, and a neceſſary mean for

for the attaining life and ſalvation. And that it might be diſtinguiſhed from the ſorrow of the World, which worketh death: *Acts* 11. 18. Then hath God alſo unto the Gentiles granted repentance unto life. *Ezek.* 18. 21. If the wicked will turn from all his ſins; *&c.* he ſhall ſurely live. 2 *Cor.* 2. 7, 10 For godly ſorrow worketh repentance unto Salvation, not to be repented of, but the ſorrow of the World worketh Death.

Q. 2. *Cannot anie repent of their ſins by the power of nature*

A. None can repent of their ſins by the power of nature, becauſe the hearts of all men and women by nature, are like a ſtone inſenſible of ſin, and inflexible unto Gods will; therefore there is need of the Spirit of God to work this Grace in the heart, which he hath promiſed to do in the new Covenant. *Ezek.* 36. 26, 27. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the heart of ſtone out of your fleſh, and will give you a heart of fleſh, and I will put my Spirit within you, and cauſe you to walk in my Statutes, and you ſhall keep my Judgements, and do them.

Q. 3. *Wherein doth Repentance unto Life conſiſt?*

A. Repentance unto Life doth chiefly conſiſt in two things. 1. In turning from ſin and forſaking of it, *Ezek.* 18. 30. Repent and turn your ſelves from all your Tranſgreſſions, ſo iniquity ſhall not be your ruine. *Prov.* 12. 13. He that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall find mercy. 2. In turning unto God, *Iſa.* 55. 7. Let the wicked forſake his

way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon him.

Q. 4. What is requisite unto the turning from sin in Repentance?

A. It is requisite unto the turning from sin in Repentance, that there be, 1 A true sight of sin. 2. An apprehension of the mercy of God in Christ. 3. A grief for sin. 4. A hatred of sin.

Q. 6. Wherein doth the true sense of sin consist, which is requisite in Repentance?

A. The true sense of sin, which is requisite in Repentance, doth consist in such an inward feeling of our miserable and lost estate by reason of the Wrath and Curse of GOD, and that eternal vengeance of Hell, which for our sins we are exposed unto, as putteth us into great perplexity, and trouble of spirit; so our Consciences being hereby pricked and wounded, can find no quiet, and take no rest in this condition, *Acts* 2. 37. When they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

Q. 4. What need is there of this sense of sin unto true Repentance?

A. There is need of this sense of sin unto true Repentance, because without this sense of sin, Sinners will not forsake sin, nor apply themselves unto the Lord Jesus for pardon and healing, *Mat.* 9. 12, 13. They that be whole need not a Physician, but they that are sick: I am not come to call the righteous, but sinners to repentance.

Q. 7. *What apprehenſions of Gods mercies are requiſite in true Repentance?*

A. There is requiſite in true Repentance, that we have apprehenſions of Gods mercies, as he is both ſlow to anger, and of great kindneſs, as he is moſt ready to forgive, and moſt ready to be pacified unto repenting ſinners, *Exodus* 3. 4, 6, 7. And the LORD paſſed by before him, and proclaimed, The LORD, The LORD GOD, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth; keeping mercy for Thouſands, forgiving Iniquity, and Tranſgreſſion and Sin; *Rom.* 2. 4. Or deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and long-ſuffering, not knowing, that the goodneſs of GOD leadeth thee to Repentance?

Q. 8. *Can we apprehend pardoning mercy in God only through Chriſt?*

A. We can truly apprehend pardoning mercy in God only through Chriſt, becauſe God is ſo infinitely Juſt and Jealous, and a conſuming fire unto ſinners out of Chriſt, and he is reconciled to ſinners, only through his Son, who hath given ſatisfaction unto his Juſtice for ſin; 2 *Cor.* 5. 18. All things are of God, who hath reconciled us unto himſelf by Jeſus Chriſt.

Q. 9. *What need is there of the apprehenſion of Gods mercie in Chriſt, in order to our Repentance?*

A. There is need of the apprehenſion of Gods mercy in Chriſt, in order to our Repentance, becauſe without the apprehenſion of this mercy of God, and willingneſs through his Son to be reconciled unto us upon conviction of, and contrition for

for ſin, we ſhall either caſt off our trouble, and run more eagerly unto the Commiſſion of ſin than before; or if we cannot caſt off our trouble, we ſhall ſink under tormenting deſpair, and be in danger of making away our ſelves, as *Judas* did: whereas the apprehenſion of Gods mercy in Chriſt, is an encouragement to us, to forſake our ſins, and to turn us to him, and a means to affect our hearts with kindly and godly ſorrow for ſin.

Q. 10 *Wherein doth true grief for ſin conſiſt?*

A. True grief for ſin doth conſiſt in our mourning and ſorrowing for ſin, not only as it is like to bring ruine upon our ſelves, but chiefly as it hath brought diſhonour upon Gods Name; not only as it hath wounded our conſciences, but chiefly as it hath wounded our Saviour, not only as without repentance it is like to damn our ſouls, but alſo it hath debaſed and defiled our ſouls. *Pſal.* 38.18. I will declare my iniquity, I will be ſorry for my ſin. *Pſal.* 51. 3, 4. I acknowledge my tranſgreſſions, and my ſins is ever before me, Againſt thee, thee onely have I ſinned, and done this evil in thy ſight. *Zech.* 12. 20. They ſhall look upon me whom they have pierced, and they ſhall mourn. *Iſa.* 64 5, 6. We have ſinned, we are all as an unclean thing, and all our righteouſneſs are as filthy rags.

Q. 11. *May we not truly grieve for ſin, though we do not weep for it?*

A. 1. If we can readily weep for other things and cannot weep for ſin, the truth of our grief is very queſtionable. 2. There may be true and great

great grief for ſins without tears in them that are of a dry conſtitution, and are not prone to weep upon any account; and as there may be in ſome many tears in the eye, where there is no grief in the heart, ſo in others there may be much grief in the heart, where there are no tears in the eye.

Q. 12. *Why is grief for ſin needful in Repentance?*

A. 1. If we can readily weep for other things and it further works the heart unto willingneſs to leave ſin; becauſe God doth require it, and hath promiſed mercy unto ſuch as mourn for ſin. *Jam.* 4. 9. Be afflicted, mourn, and weep, let your laughter be turned to mourning, and your joy into heavineſs *Jer.* 31. 18, 19 I have ſurely heard Ephraim bemoaning himſelf thus. Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned; for thou art the Lord my God. Surely after that I was inſtructed, I ſmote upon my thigh; I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. Is Ephraim my dear ſon? Is he a pleaſant child? my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.

Q. 13. *What is hatred of ſin which is requiſite unto true repentance?*

A. Hatred of ſin, which is alſo requiſite unto true Repentance, is an inward deep loathing and abhorency of ſin, as the moſt odious thing in the world, which is accompanied with a loathing of our ſelves, as being rendered by ſin moſt loathſome and abominable in the eyes of God, *Ezek.* 36. 31.

36. 31. Then shall ye remember your own evil ways, and your doings, which have not been good, and shall loath your selves in your own sight for your iniquities and your abominations.

Q. 14. *Why is hatred of sin needful unto true repentance?*

A. Hatred of sin is needful unto true repentance, because no affection of the heart will more engage us against sin, than our hatred; and when grief for sin is much spent, hatred of sin will put weapons into our hands to fight against it.

Q. 15. *What is that turning from sin which is a part of repentance?*

A. The turning from sin which is a part of true repentance, doth consist in two things. 1. In a turning from all gross sins, in regard of our cause and conversation. 2. In a turning from all other sins, in regard of our hearts and affections.

Q. 16. *Do such as truly repent of sin, never turn again unto the practice of the same sins which they have repented of?*

A. Such as have truly repented of sin, do never return unto the practice of it, so as to live in a course of sin as they did before, and where any after repentance do return unto a course of sin, it is an evident sign that their repentance was not of the right kind, as some that have truly repented of their sin, although they may be overtaken and surprised by temptations, so as to fall into the commission of the same sins, which they have repented of, yet they do not ly in them, but get up again, and with bitter grief bewail them, and return again to the Lord.

Q. 17

Q. 17. *Wherein doth turning to the Lord (the other part of true repentance) consist?*

A. Turning to the Lord doth consist, 1. In making application of our selves unto him, for the pardon of sin, and his mercy, *Psal.* 51. 1. Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions. 2. In our making choice of him for our God and chief good, *Jer.* 3. 22. Behold, we come unto thee, for thou art the Lord our God. *Zech* 13. 9. They shall call upon my Name, and I will hear them: I will say, it is my people, and they shall say, the Lord is my God. 3. In our delivering up our selves unto his obedience, *Psal.* 119. 59. I thought on my former ways, and turned my feet unto thy testimonies.

Q. 18. *What is that obedience which we must deliver our selves up unto, in our returning to the Lord?*

A. The obedience which we must deliver up our selves unto, in our returning to the Lord, is the new obedience of the Gospel.

Q. 19. *Why is the obedience of the Gospel called new obedience?*

A. The obedience of the Gospel is called new Obedience, because it is required in the new Covenant, because it must proceed from newness of spirit the new Nature, or new Principle of Grace, and spiritual life, which is put into the soul by the Spirit of God, *Rom.* 7. 6. But now we are delivered from the Law, that being dead wherein we were held, that we should serve in newness of spirit.

Q. 20

Q. 20. *When do we deliver up our ſelves unto this new obedience?*

A. We deliver up our ſelves unto this new obedience, 1. When we have full reſolutions and purpoſes of it, *Pſal.* 119. 106. I have ſworn, and I will perform it, that I will keep thy righteous Judgments. *Acts* 11. 23. And exhorted them all, that with purpoſe of heart, they would cleave unto the Lord. 2. When we are diligent in our endeavours after it, that we many conſtantly walk in the way of new obedience, without offence either to God or man, *Luke* 1. 26. And they were both righteous before God, walking in all the Commandments and Ordinances of the LORD blameleſs *Acts* 24. 16. And herein do I exerciſe my ſelf, to have always a conſcience void of offence, toward God, and toward man.

Q. 21. *Do all that trulie repent, fullie perform new obedience?*

A. None that truly repent do here in this life perform new obedience fully, without any failure and defect; but they dilgently endeavour to do it, and wherein they fall ſhort, it is their griet and trouble, *Pſal.* 38 17. For I am ready to halt, and my ſorrow is continually before me

88 Queſt. **What are the outward means whereby Chriſt communicateth to us the benefits of Redemption?**

A. The outward and ordinary means whereby Chriſt communicateth to us the benefits of Redemption, are his Ordinances; eſpecially the Word, Sacraments and Prayer; all which are made effectual to the Elect for Salvation.

Q. 1

Q. 1. *What doth comprehend all the the outward and ordinarie means whereby Chriſt communicateth to us the benefits of redemption?*

A. The Ordinances of the Lord do comprehend all the outward and ordinary means, whereby Chriſt communicateth to us the benefits of Redemption.

Q. 2. *What is meant by the Ordinances of the Lord?*

A. By the Ordinances of the Lord, is meant thoſe means of Grace and Salvation, which are of the Lords inſtitution, which he hath appointed and commanded in his Word, and no other. *Mat.* 28. 20. Teaching to obſerve all things whatſoever I I have commanded you. 1 *Cor.* 11. 1. 23. Be ye followers of me, even as I alſo am of Chriſt. Now I praiſe you, brethren, that ye keep the Ordinances as I delivered them unto you. For I have received of the Lord that which alſo I delivered unto you.

Q. 3. *May we not make uſe of anie Ordinances which are of mens appointment onlie in order to ſalvation?*

A. We ought not to make uſe of any Ordinances which are of mens appointment only in order unto Salvation, becauſe this is Will-worſhip, which is both vain and offenſive; and we cannot groundedly expect the bleſſing of the Lord upon, or to receive any true benefit by any Ordinances, but by thoſe alone which are of his own appointment only, *Col.* 2 20, 21, 22, 23. Why are ye ſubject to the Ordinances after the Commandments and doctrines of men? which things have a ſhew of wiſdom in will-worſhip, *&c.* *Mat.* 15. 9. But in vain

vain do they worſhip me, teaching for Doctrines the Commandments of men.

Q. 4. *Why are the Ordinances called the ordinarie means whereby Chriſt communicateth to us the benefits of Redemption?*

A. The Ordinances are called the ordinary means whereby Chriſt communicateth to us the benefits of Redemption, becauſe the Lord hath wholly limited and bound up himſelf unto his Ordinances; for he can in an extraordinary way bring ſome out of a ſtate of Nature into a ſtate of grace, as *Paul*, who was converted by a light from Heaven: but the Ordinances are the moſt uſual way and means of Converſion and Salvation, without the uſe of which, we cannot upon good ground expect that any benefit of Redemption ſhould be communicated to us.

Q. 5. *What are the chief Ordinances of the Lords appointment?*

A. The chief Ordinances of the Lords appointment are, the Word, Sacraments and Prayer, *Acts* 2 42. And they continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread, and in Prayer.

Q. 6 *To whom are the Ordinances made effectual unto ſalvation?*

A. The Ordinances are made effectual for ſalvation to the Elect only, *Acts* 2. 46. 47. And they continuing with one accord in the Temple, and breaking of Bread, praiſing God. And the Lord added to the Church daily ſuch as ſhould be ſaved.

89 Quest. **How is the Word made effectual to Salvation?**

Ans. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through Faith unto Salvation.

Q. 1. *What is the ordinance or appointment of the Lord in reference to the Word, that it may be effectual to salvation?*

A. The Ordinance or appointment of the Lord in reference unto the Word, that it may be effectual unto Salvation, is, 1. That we read the Word, *Deut.* 17. 19. He shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of the Law, and these statutes, to do them. *John* 5. 36. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testifie of me. 2. That we hear the Word preached, *Isa.* 55. 3. Incline thine ear, and come unto me, hear, and thy soul shall live: 1 *Cor.* 1. 21. It pleased God by the foolishness of preaching to save them that believe.

Q. 2. *How is the Word made effectual to salvation?*

A. The Word is made effectual unto salvation, 1. In reference unto sinners and ungodly, as the Word is a mean. 2. To convince them of sin, and to effect them with remorse of it. 1 *Cor.* 14. 24, 25 But if all Prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; And thus the

secrets

ſecrets of his heart are made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth. *Heb.* 4. 11. For the Word of God is quick and powerful, and ſharper than any two edged ſword, piercing even to the dividing of the ſoul, and of the ſpirit, and of the joynts, and of the marrow, and is a diſcerner of the thoughts and intents of the heart. *Acts* 2. 37. Now when they heard this, they were pricked in their hearts. 2. To convert them from ſin, and joyn them to Chriſt and his people, *Pſal.* 19. 7. The Law of the Lord is perfect, converting the ſoul. *Acts* 2. 41. Then they that gladly received his Word were Baptized, and the ſame day there were added unto them about three thouſand ſouls; *Acts* 4. 4. Howbeit many of them which heard the Word believed, and the number of the men were about five thouſand. 3. In reference unto thoſe that are converted, the Word is effectual unto ſalvation, as it is a means of building them up in holineſs and comfort unto ſalvation. *Acts* 20. 35. And now, brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among thoſe that are ſanctified. *Eph.* 4. 11, 12, 13. And he gave ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt; till we all come in the unity of the Faith, and the the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

Q. 3. *How doth the Word build up the Saints in holineſs?*

A. The Word doth build up the Saints in holineſs, as it is a mean to work in them a greater conformity unto the Image of God, and to cauſe an increaſe of every Grace in them, 2 *Cor.* 3. 8. We all with open face beholding as in a Glaſs the glory of the Lord, are changed into the ſame Image from glory to glory, 1 *Pet.* 2. 2. As new born Babes deſire the ſincere milk of the Word, that ye may grow thereby. 2 As it doth reprove, correct and inſtruct in righteouſneſs, and thereby perfect them more and more, and fit them for good works 2 *Tim.* 3. 16, 17. All Scriptures is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in righteouſneſs, that the man of God may be perfect, throughly furniſhed unto every good work. 3. As it is a mean of pulling down of ſtrong holds in the ſoul, and more and more ſubjugating and ſubduing all thoughts and affections unto the obedience of Chriſt, 2 *Cor.* 10. 4, 5. For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down of imaginations, and every thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought, unto the obedience of Chriſt." 4. As is a a mean to ſtrengthen the Saints againſt the temptations of the Devil, and the corruptions of their own hearts, *Eph.* 6. 13, 17. Take you the whole Armour of God, that ye may be able to ſtand in

the evil day; Take ſword of the Spirit, which is the Word of God. *Matth.* 4. 10 Get thee hence, Satan, for it is written, thou ſhalt worſhip the Lord thy God, *&c.* *Pſal.* 119. 9. Wherewith ſhall a young man cleanſe his way; by taking heed thereto according to thy word. 5. As it is a mean to eſtabliſh the Saints in the truths and ways of God, and to ſtrengthen them againſt error and ſeduction. *Rom.* 16. 25. Now to him that is of power to eſtabliſh you, according to my Goſpel, and the preaching of Jeſus Chriſt, *&c.* *Eph.* 4. 14 That we be no more Children, toſſed to and fro, and carried about with every wind of Doctrine, by the ſlight of men, and cunning craftineſs, whereby they ly in wait to deceive.

Q. 4. *How doth the word build up the Saints in comfort?*

A The Word doth build up the Saints in comfort, 1. As it doth reveal and hold forth the chiefeſt grounds of comfort, ſuch as the promiſes of pardon, and eternal life. *Iſa.* 40. 1. 2, Comfort ye comfort ye my people, ſaith your God; ſpeak comfortably unto Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her ſins are pardoned. 1 *John* 2. 25. This is the Promiſe that he hath promiſed, even eternal life. 2. As it is the mean of conveying to the ſoul the moſt ſweet and unutterable joy of the Holy Ghoſt, 1 *Theſſ.* 1. 6. And ye became followers of us, and of the LORD, having received the Word in much affliction, with joy of the Holy Ghoſt.

Q. 5. *Is the Word effectual unto Salvation by any vertue or power in it ſelfe?* A. The

A. The Word is not effectual unto salvation by any vertue or power in it self, but by the operation of the Spirit of GOD in and by the Word, 2 *Cor* 3. 6. Who hath also made us able Ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life?

Q. 6. *How doth the Word work effectually unto salvation?*

A. The Word doth work effectually unto salvation through Faith, 1 *Thess.* 2. 13. Ye received it not as the word of men, (but as it is in truth) the word of God, which effectually worketh also in you that believe: *Rom.* 1. 18. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.

90 Q est. **How is the Word to be read and heard that it may become effectual unto Salvation?**

Ans. That the Word may become effectual unto Savation, we must attend thereunto with Diligence, Preparation and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practise it in our lives.

Q. 1. *What is required before the hearing of the Word, that it may become effectual unto Salvation?*

A. Before the hearing of the Word, that it may become effectual unto Salvation, two things are required, 1. Preparation, 2. Prayer.

Q. 2. *What is the Preparation that is required before the hearing of the word?*

A. The

A. The Preparation which is required before hearing of the Word, is, 1. That we conſider the Majeſty of GOD, in whoſe preſence we are to appear, and whoſe Word we are to hear, *Acts* 10. 33. We are all here preſent before God, to hear all things that are commanded thee of God. 2. That we examine our ſelves, to find out and lay aſide whatever may hinder the ſaving operation of the Word of God upon us. *Pſal.* 26. 6. I will waſh mine hands in innocency, ſo will I compaſs thine altar; O Lord. *James* 1. 21. Wherefore lay apart all ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted Word, which is able to ſave your ſouls. 1 *Pet.* 2. 1, 2. Wherefore laying aſide all malice, and all guile, and hypocriſies, and envying, and evil ſpeakings; as new born Babes deſire the ſincere milk of the Word that ye may grow thereby.

Q. 3. *What is that Prayer which required before hearing the Word?*

A. The Prayer which is required before hearing the Word, is Prayer in ſecret, and in our Families, for Gods aſſiſtance of his Miniſters, in preaching the Word to us, and for his bleſſing the Word, and making it effectual to us by his Spirit in our hearing of it. 2 *Theſſ.* 3. 1. Pray for us, that the Word of the Lord may have free courſe, and be glorified.

Q. 4. *What is required in Reading and Hearing the Word, to make it effectual to Salvation?*

A In Reading and Hearing the Word, that it may become effectual unto Salvation, three things are

are required. 1. Attention. 2. Faith. 3. Love.

Q. 5. *What is that attention which is required in reading and hearing the Word?*

A. The attention which is required in reading and hearing the Word, is a diligent inclining the ear, and bending the mind, that we may understand what we read and hear, *Prov.* 2. 1, 2, 4. My Son, if thou wilt receive my Word, and hide my Commandments with thee: So that thou incline thine ear unto Wisdom, and apply thy heart unto understanding; then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 6. *What is that Faith which is required in reading and hearing the Word?*

A. The Faith which is required in reading and hearing the Word doth imply. 1. In general a believing assent unto the Divine Authority of the whole Scripture, that is indeed the Word of God, and however it were penned by diverse holy men in diverse ages, that yet the whole was indited, and they wrote nothing, but as they were inspired by the Holy Ghost, 1 *Thess.* 2. 13. We thank GOD, because when ye received the VVord of GOD, which ye heard of us; ye received it, not as the word of Men, but (but as it is in truth) the VVord of God, 2 *Tim.* 3. 16. All Scripture is given by inspiration of God. 2 *Pet.* 1. 21. For Prophesie came not in old time by the will of man, buth holy men of God spake as they were moved by the Holy Ghost. 2. The Faith required in reading and hearing the VVord, doth imply in

particular. 1. A believing assent unto the truth and excellency of all Scriptures history, as that which most certainly was, especially the History of our Lord Jesus Christ in his Birth, Life Death Resurrection and Ascension. 2. A believing assent unto the truth and excellency of all Scripture prophesie, as that (so far as it is not yet fulfilled) which most certaintly will be, especially the Prophesie concerning the consummation of all things and the general Judgment of the World by Jesus Christ at the last day. 3. A believing assent unto the truth and excellency of all Scripture Doctrine as that which is most high, and most worthy the understanding; especially the Doctrine of the Trinity, and Christs Incarnation, and the way of mans Redemption. 4 A believing assent unto the truth and righteousnes of all Scripture-threatning whether in the Law or Gospel, and that in the most severe executions of them. 5. A believing assent unto the holiness, righteousnes, and goodness of all Scripture precepts, as also to the perfection of the Scripture-rule for all things which concern our practice. 6. A fiducial application of all Scripture-promises, so far as they have a general reference unto all Believers, as most firm, true, precious, and such as contain in them whatsoever is really for our good and happiness, both in this and in the other world.

Q. 7. *What is that love which is required in Reading and Hearing the Word of God?*

A. The Love which is required in Reading and Hearing the Word of GOD, is Love of the Word

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because it is the Word of GOD, *Psal.* 119. 159, 167. Consider how I love thy Precepts. My soul hath kept thy Testimonies, and I love them exceedingly.

Q. 8. *Wherein should our love to the Word of God shew it self?*

A. Our love to the Word of God should shew it self, 1. In our high prising the Word of God, above things which are most necessary and precious in the World. Job 23. 12. *I have esteemed the words of his mouth more than my necessary food.* Psal. 119. 72. *The Law of thy mouth is better to me than thousands of gold and silver.* 2. In our earnest desires after the Word, *Psal.* 119. 20, 131. My soul breaketh for the longing it hath unto thy Judgments at all times. I opened my mouth and panted, for I longed for thy Commandments. 3. In our delighting our selves in the Word. *Psal.* 119. 24, 111, 126. Thy Testimonies are my delight and Counselours: Thy Testimonies have I taken as my heritage for ever, for they are the rejoycing of my heart; I rejoyce at thy Word as one that findeth great spoil.

Q. 9. *What is required after the hearing and reading of the Word, that it may become effectual unto salvation?*

A. There is required after the reading and hearing of the Word, that it may become effectual unto salvation, 1. That we lay it up in our hearts, making our hearts and memories Storehouses of this heavenly Treasure, *Psal* 116. 11. Thy Word have I hid in my heart, that I might

not ſin againſt thee. 2. That we practiſe it in our Lives, being ready to obey, and to do whatever we read, or hear out of the VVord be our Duty. *James* 1. 22, 25. Be ye doers of the VVord, and not hearers only, deceiving your own ſelves. VVho ſo looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the VVord, this man ſhall be bleſſed in his deed.

91 Queſt. How doth the Sacraments become effectual unto Salvation?

Anſ. The Sacraments become effectual means of ſalvation, not from any vertue in them, or in him that doth adminiſter them, but only by the bleſſing of Chriſt, and the working of his Spirit in them that by Faith receive them.

Q. 1. *How negatively are the Sacraments not effectual means of Salvation?*

A. The Sacraments negatively. 1. Are not effectual means of ſalvation, by any vertue in themſelves, to confer Grace and Salvation upon all the Receivers and by the work done, or bare receiving of them, for many may and do partake of the Sacraments, who are without true Grace, and have no ſhare in the Salvation of the Goſpel. *Acts* 8. 12, 21, 23. And *Simon* himſelf was baptized, yet *Peter* ſaid unto him, thy money periſh with thee, thou haſt neither part nor lot in this matter, for thy heart is not right in the ſight of God; for I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity. 1 *Cor.* 11, 27. VVhoſoever ſhall eat this Bread, and drink this Cup

the Lord unworthily, shall be guilty of the Body and Blood of Christ. 2. The Sacraments are not effectual means of Salvation through the intention of, or by any vertue in them, that doth administer them, there being no power in the holiest of Ministers themselves to give Grace, and to bring Salvation unto any by their Administration of the Sacraments, or any other Ordinance. 1 *Cor.* 3. 7. So then neither is he that planteth any thing, neither he that watereth; but GOD that giveth the Increase.

Q. 2. *How positively are the Sacraments effectual means of Salvation?*

A. The Sacraments positively are effectual means of Salvation, 1. By the Blessing and presence of Christ, which doth accompany the Sacraments, and other Ordinances of his own institution, *Mat.* 18. 20. Where two or three are gathered together in my Name, there am I in the midest of them, *Mat.* 28. 10. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always to the end of the world. 2. By the working of the Spirit (the effect and evidence of Christs blessing and presence) whereby Christ doth put life and vertue, and efficacy into his Sacrament and Ordinances, without which they would be wholly dead, and altogether ineffectual, 1 *Cor.* 12. 13. For by one Spirit we are all Baptized in one Body, whether we be Jews or Gentiles, whether we be bound or free; and have been all made to drink into one Spirit.

Q. 3. *In whom doth the Spirit by the Sacraments work effectually unto Salvation?*

A The Spirit by the Sacraments doth not work effectually unto the Salvation of all that receive them, but of all that by Faith receive them.

92 Quest. **What is a Sacrament?**

Ans. A Sacrament is an holy Ordinance, Instituted by Christ, wherein by sensible signs, Christ the benefits of the new Covenant are represented, sealed, and applyed unto believers.

Q. 1. *What is the proper signification of the word Sacrament?*

A. The proper signification of the word Sacrament, as it was of old use, is a Military Oath, whereby the General did oblige himself to be Faithful unto his Souldiers, and the Souldiers did engage themselves to be Faithful unto their General.

Q. 2. *Why are any of Christs Ordinances called Sacraments, when we do not find the word Sacrament used in many places of the Scriptures?*

A. Although the word Sacrament be not used in the Scripture any more than the word Trinity, yet because the thing signified by the Sacrament and Trinity, and other words are in the Scripture, therefore we may lawfully make use of such words.

Q. 3. *What is the thing signified by the word Sacrament?*

A. The thing signified by the word Sacrament is a seal of the Covenant of Grace, whereby the Lord doth oblige himself to fulfil the Promise of the Covenant unto us; so by our receiving this seal, we oblige our selves to be the Lords, and, to be true and faithful unto him.

Q. 4.

Q. 4. *Whose Ordinance is the Sacrament which we are to make use of?*

A. The Sacrament which we are to make use of, is an Ordinance, not of mans institution and appointment, but by an holy Ordinance of Christs Institution and Appointment, who being the only King of the Church, hath the only authority to appoint Holy Ordinances and Sacraments.

Q. 5. *How many parts are there in a Sacrament?*

A. There are two parts in a Sacrament, 1. The outward sensible signs. 2. The things signified by the signs.

Q. 6. *How do the sensible signs and the thing signified in a Sacrament differ?*

A. The sensible signs, and the thing signified in a Sacrament do differ, as the sensible signs are an object of the understanding and faith, being represented by the outward signs.

Q. 7. *What kind of sign are the sensible signs in a Sacrament?*

A. 1. The sensible signs in a Sacrament are not natural signs, as the dawn of the Morning is a sign of the approaching day, or as smoak is a sign of fire; but they are arbitrary signs, and by the appointment, not of men, but of Jesus Christ.

2. They are not bare signifying or representing signs, but withal exhibiting, conveying and applying signs, as a Seal unto a Bond, or last Will and Testament, doth both signifie the Will of him, whose Bond, or last will and Testament it is, and doth also exhibite and convey, confirm and apply a right unto the thing promised and engaged there-

in, when the Miniſter doth give forth the ſigns or outward elements in the Sacramental Actions, the Lord gives forth, and conveys the things ſignified unto the worthy Receivers.

Q. 8. *What are things ſignified by the outward ſenſible ſigns in a Sacrament?*

A. The things ſignified by the outward ſenſible ſigns in a Sacrament, are Chriſts and the benefits of the new Covenant.

Q. 9. *What is the uſe of a Sacrament in reference unto Chriſt, and the benefits of the new Covenant?*

A. The uſe of a Sacrament reference unto Chriſt and the benefits of the new Covenant, is, 1. To repreſent Chriſt, and the benefits of the new Covenant, *Gen.* 17. 10. This is my Covenant which ye ſhall keep between me, and your ſeed after you, every Man-child among you ſhall be circumciſed. 2. To ſeal and apply Chriſt and the benefits of the new Covenant, *Rom.* 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of Faith, which he had, yet being uncircumciſed.

Q. 10. *To whom doth a Sacrament repreſent, ſeal and apply Chriſt and the benefits of the new Covenant?*

A. A Sacrament doth repreſent, ſeal and apply Chriſt, and the benefits of the new Covenant, not unto all that partake thereof, but unto believers only; Faith being the eye of the Soul to diſcern the things repreſented, and the hand of the Soul to receive the things ſealed, and exhibited in the Sacrament.

93. Queſt.

93 Quest. What are the Sacraments of the New Testament?

Ans. The Sacraments of the New Testament, are Baptism, and the LORDS Supper.

Q. 1 *Where are there any other Sacraments used in the Church besides those of the New Testament?*

A. Formerly under the Old Testament there were other Sacraments of use amongst the Jews, and not these of the New Testament.

Q. 2. *What were the ordinary Sacraments of common use among the Jews under the Old Testament?*

A. The ordinary Sacraments of common use of amongst the Jews under the Old Testament, were Circumcision and the Passover; which, since the coming of Christ, are Abrogated and Abolished, and are no more to be used in the Church under the Gospel.

Q. 3. *What are the ordinary Sacraments of common use in the Church under the New Testament?*

A. The only Sacraments of the New Testament which are to be used in the Church under the Gospel, are Baptism and the Lords Supper; Baptism which is to be received but once, in stead of Circumcision, for initiation; and the Lords Supper which is to be received often, in stead of the Passover for Nutrition.

Q. 4. *What is the Doctrine of Papists concerning the number of the Sacraments of the New Testament?*

A. The Doctrine of the Papists concerning the number of the Sacraments, is, that there are seven sacraments under the New Testament; unto Baptism and the Lords Supper, they add [illegible]

mation, Pennance, Ordination, Marriage and extream Unction: which though some of them are to be used, namely Marriage and Ordination, yet none of them in their superstitious way, none of them have a stamp of a Divine Institution, to be used as Sacraments, none of them are Seals of the Covenant of Grace, and therefore they are no Sacraments, but Popish Additions, whereby they would seem to make amends for their taking away the second Commandment out of the Decalogue, as contrary to their Image-worship; whereas both such as add, and such as take away from Gods Laws and Institutions are under a severer curse than any of the Anathema's and Curses of the *Popish* Councils *Rev*, 22. 18. If any man add to these things, GOD shall add unto him the Plagues that are written in this Book, and if any man shall take away from the words of the Book of this Prophesie, God shall take his part out of the Book of Life.

94 Quest. **What is Baptism?**

Ans. Baptism is a Sacrament, wherein the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.

Q. 1. *What is the outward sign or element in Baptism?*

A. The outward sign or element in Baptism, is Water, and that pure water, and that the addition thereunto of Oyl, Salt, and Spittle, by the Papists in Baptism, is an abominable profanation of the Ordinances, *Acts* 10. 47. Can a man forbid Water,

Water, that these should not be Baptized? *Heb.* 10 22. Our bodies washed with pure water.

Q. 2. *What is the things signified by the water in Baptism?*

A. The thing signified by the Water in Baptism, is the Blood of our Lord Jesus Christ.

Q. 3. *What is the outward action in Baptism?*

A. The outward action in Baptism, is, washing of the body with water, which is all that the word Baptism doth signifie, and which may be fitly done by pouring out water on the face, to represent Christs Blood poured out for us; or by sprinkling water upon the face, to represent the Blood of sprinkling, with which the heart is sprinkled, *Heb.* 10. 22. Having our hearts sprinkled from an evil conscience, and our Bodies washed with pure water.

Q. 4. *Is it not necessary to dip or plunge the Body into the water in Baptism, when the Scripture telleth us of severals that went down into the water, when they were Baptized and we are buried with Christ in Baptism, and therefore plunged and covered with water in Baptism, as Christ was covered with earth in the grave?*

A. It is not necessary, that the Body should be dipped or plunged all over in Baptism; for, 1. When we read of some that went down into the water, when they were Baptized; we do not read that they were dipped and plunged over head ears, they might be Baptized by pouring or sprinkling the water upon their faces: yea, in some places which the Scripture telleth us, persons were Baptized, Travellers tell us that they are but ankle deep,

deep, in which it's impoſſible they could be plunged all over; and *Ænon*, where it is ſaid there was much water, the Original words doth not ſignifie deep waters, but many ſtreams, which are known to be ſhallow, & not fit to plunge the Body into. 2. Though ſome went down into the Water when they were Baptized, yet the Scripture doth not ſay that all did ſo, but moſt probably Water was brought into the Houſe, when the Jaylor and all his Houſhold were all Baptized in the night, and not that he ſuffered the Apoſtles (then Priſoners) to go forth, and that he with them ſhould go out with all his Houſhold, and leave all the other Priſoners alone, to ſeek ſome River to be Baptized and plunged into. 3. The burying with Chriſt in Baptiſm, doth ſignifie the burying of ſin in the Soul by the Baptiſm of the Spirit, and not the burying of the Body, and covering it all over in the Baptiſm of Water. 4. There is a Baptizing or waſhing, as we ſaid, in pouring or ſprinkling water on the Body; and even as our Saviour told *Peter* when he would have been waſhed all over by him, that the waſhing of the feet was ſufficient: ſo the waſhing of the face is ſufficient, eſpecially for Infants, who in our colder Climate cannot be plunged in a River, without manifeſt hazard of their Lives, which none can prove by the Scripture to be neceſſary.

Q. 5. *What doth the waſhing of the Body with Water repreſent and ſignifie?*

A. The waſhing of the Body with water in Baptiſm doth repreſent and ſignifie the waſhing of the Soul

Soul from ſin by the Blood of Jeſus Chriſt, *Rev.* 1. 5. That loved us, and waſhed us from our ſins in his own Blood.

Q. 6. *In whoſe Name are Perſons to be Baptiſed?*

A. Perſons are to be Baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt, *Mat.* 28. 19. Go therefore, and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. 7. *What is it to be underſtood by Baptizing in the Name of the Father, and of the Son, and of the Holy Ghoſt?*

A. By Baptiying in the Name of the Father, and of the Son, and of the Holy Ghoſt, is to be underſtood, not only a nameing of the Father, Son, and Holy Ghoſt, but a Baptizing in the Authority, and into the Faith, Profeſſion, and Obedience of the Father, Son, and Holy Ghoſt.

Q. 8. *What is ſignified, ſealed and engaged on Gods part, by our being Baptized in his Name?*

A. There is ſignified, and ſealed, and engaged on GODS part, by our being Baptized in his Name, 1. His ingrafting us into Chriſt, 2. His making us Partakers of the Benefits of the New Covenant, *Rom.* 6. 3. Know you not, that ſo many of us as were Baptized into Jeſus Chriſt, were Baptized into his Death.

Q. 9 *What is meant by our ingrafting into Chriſt?*

A. By our ingrafting into Chriſt, is meant our being cut off from that old ſtock of Nature, and being joyned unto Jeſus Chriſt, whereby we come to draw vertue from him, as from our Root, that

we may grow up in him, and bring forth unto him, *John* 15 15. I am the Vine, and ye are the Branches, *Rom.* 11. 17. Thou being an wild Olive Tree, were grafted in amongſt them, and with them partakeſt of the Root and fatneſs of the Olive Tree.

Q. 10. *What are the benefits of the Covenant of Grace, which by Baptiſm we are made Partakers of?*

A. The benefits of the Covenant of Grace, which by Baptiſm we are made Partakers of, are, 1. Admiſſion into the viſible Church, *Mat.* 28, 19. Go teach all Nations, baptizing them, *&c.* 2. Remiſſion of ſins by Chriſts blood, *Acts* 2. 38 Be baptized every one of you, in the Name of Jeſus Chriſt for the Remiſſion of ſins. 3 Regeneration Sanctification by Chriſts Spirit, *Titus* 3. 5. According to his mercy he ſaved us, by the waſhing of Regeneration and renewing of the Holy Ghoſt. 4. Adoption together with our union unto Chriſt, *Gal.* 3. 26, 27 For ye are Children of GOD by Faith in Jeſus Chriſt, for as many of you as have been baptized into Chriſt, have put on Chriſt, 5. Reſurrection to everlaſting life, 1 *Cor.* 15. 29. If the Dead riſe not at all, why are they baptiſed for the Dead? *Rom.* 6. 4, 5. We are buried with him by baptiſm unto death, *&c.* If we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.

Q. 11. *What is ſealed and engaged on our part by our being baptized in the Name of the Father, Son, and Holy Ghoſt?*

A. By our being baptized in the Name of the Father, Son, and Holy Ghoſt, is ſealed and engaged

ed on our part, that we will be the Lords, and that, 1. Wholly, Soul and Body, with all our powers, faculties, members, are to be imployed by him as inſtruments of righteouſneſs and new obedience: and 2. Only the Lords, and therefore we engage to renounce the ſervice of the Devil, and the Fleſh and World, and to fight under Chriſts Banner againſt thoſe enemies of the Lord and our ſouls. *Rom.* 6. 6, 11, 12, 13. We are buried with him by baptiſm unto death, that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. Reckon ye your ſelves to be dead indeed unto ſin, but alive unto God. Let not ſin therefore reign that ye ſhould obey it in the luſts thereof; neither yield your members as inſtruments of unrighteouſneſs unto ſin; but yield your ſelves unto GOD, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God.

95 Queſt. **To whom is Baptiſm to be adminiſtred?**

Anſ. Baptiſm is not to be adminiſtred to any that are out of the viſible Church, till they profeſs their Faith in Chriſt, and obedience to him, but the Infants of ſuch as are members of the viſible Church are to be baptized.

Q. 1 *Is Baptiſm to be adminiſtred unto all?*

A. Baptiſm is not to be adminiſtred unto all, nor unto any that are out of the viſible Church, bacauſe they being out of the Covenant, have no right unto the Seals of the Covenant, *Eph.* 2. 12.

A:

At that time ye were without Chriſt, being Aliens from the Common-wealth of Iſrael, and Strangers from the Covenant of Promiſe, having no hope, and without God in the world.

Q. 2. *May not Heathens and Infidels be baptiſed?*

A. Heathens and Infidels which are without the Church, whileſt they continue Infidels, ought not to be baptized, but if upon the preaching of the Goſpel unto them they repent and believe, and make profeſſion of their Faith and Reſolution of Obedience, they are hereby virtually within the Church, and then have a right to this Ordinance of Baptiſm, and it ought not to be denyed unto them, *Mark* 16. 15. 16. And he ſaid, Go ye unto all the World, and Preach the Goſpel unto every creature, He that believeth and is Baptized, ſhall be ſaved, *&c.*

Q. 3. *May not Infants be baptized?*

A. No Infants of Heathens and Infidels, whileſt ſuch may be baptized, becauſe both Parents and Children are out of the Covenant. 2 The Infants of Chriſtians and believing Parents, being viſible Church members, may, and ought to be baptized.

Q. 4. *How do you prove that the Infants of ſuch as are viſible Church members, may and ought to be baptized?*

A. That the Infants of ſuch as are viſible Church-members, may, and ought to be baptized, may be proved, becauſe they are in Covenant, and the Promiſe of the Covenant belonging unto them, this Seal of the Covenant doth belong to them alſo, *Acts* 2. 39. The Promiſe is to you and your Children. It is upon the account of the Promiſe of the

the Covenant that any have the Seal; hence it was, that not only *Abraham*, but all his ſeed whileſt in their infancy received the Seal of Circumciſion, becauſe the Promiſe of the Covenant was made to both; and by the ſame reaſon not only believing Parents, but alſo their Infants are to receive the Seal of Baptiſm, the Promiſe being made to both, *Gen.* 17. 7, 10. I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee, to be a God to thee, and to thy ſeed after thee: This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee, every Man-Child amongſt you ſhall be Circumciſed.

Q. 5. *How do you prove that becauſe the Infants of the Jews under the Law, had the Promiſe and Seal of the Covenant of Grace, namely, Circumciſion, whereby they were admitted to be viſible Church-members, therefore that the Infants of Chriſtians under the Goſpel have the Promiſe of the Covenant of Grace, and ought to have the Seal of* Baptiſm, *to admit them to be viſible Church-members alſo?*

A. 1. The Infants of Chriſtians have the Promiſe of the Covenant of Grace made with *Abraham*, is evident, becauſe that Covenant was an everlaſting Covenant, *Gen.* 17. 7. I will eſtabliſh my Covenant for an everlaſting Covenant, to be a God to thee, and to thy ſeed after thee; which Covenant Chriſt is the Mediator of; and is renewed in the New Teſtament with all Believers, and that as fully as under the the Law; and therefore if the Infants under the Law were included, the Infants under the Goſpel are included too. 2.

That

That the Priviledge of Infants being made Church-members under the Law, doth belong to Infants of Chriſtians under the Goſpel, beſides the Parity of reaſon for it, and equality of right unto it, it is evident, becauſe this Priviledge was never repealed and taken away under tho Goſpel.

Q. 6. How do you prove that the Priviledge of Infants being made viſible Church-members under the Goſpel was never taken away?

A. That the Priviledge of Infants being made viſible Church-members; was never taken away under the Goſpel, is evident. 1. Becauſe if this Priviledge were repealed, we ſhould have ſome notice of its repeal in the Scripture; but we have no notice or ſignification of Gods will, to repeal this Priviledge throughout the whole book of God. 2. Becauſe Chriſt did not come to take away or ſtraiten the Priviledges of the Church, but to enlarge them, and who can upon the Scripture grounds imagine that it was the will of Chriſt, that Infants of the Jewiſh Church ſhould be Church-members, but the Infants of the Chriſtian Church ſhould be ſhut out, like Heathens and Infidels. 3. Becauſe the Scripture is expreſs that the Infants of Chriſtians are holy, 1 *Cor.* 7. 14. Elſe were your Children unclean, but now are they holy; as the Jews are called in Scripture a holy Nation, becauſe by circumciſion they were made viſible Church-members, ſo the Infants of Chriſtians as well as themſelves are called holy, that is federally holy, as they are by baptiſm made viſible Church-members.

Q. 7. *How doth it appear that Baptiſm doth make Members of the viſible Church?*

A. That Baptiſm doth make Members of the viſible Church under the Goſpel, is evident, becauſe it is the Sacrament of initiation and admiſſion into the Church, by which our Saviour gave his Diſciples Commiſſion to admit Perſons into his Church, *Mat.* 28. 19. Go teach all Nations, baptiſing them, *&c.* or make and admit Diſciples, as the Greek word ſignifieth. *Diſciple them.*

Q. 8 *But doth not Chriſt firſt require, that people ſhould be taught and believe, at leaſt make a profeſſion of their Faith before they be baptized; and therefore all Infants being uncapable of being taught, and making Profeſſion of their Faith, are they not hereby excluded in the Priviledge of Baptiſm?*

A. That which our Saviour required of teaching, and an actual profeſſion of Faith before Baptiſm, is to be underſtood of the Heathen Nations, unto whom he ſendeth his Apoſtles to preach, who without this were not to be baptized, but there is not the ſame reaſon concerning the Infants of ſuch who are themſelves members of the viſible Church. 2. The Infants of Church members being uncapable of being taught, and making an actual Profeſſion of Faith, doth no more exclude them the Priviledge of Baptiſm, than their being uncapable of working, doth exclude them the liberty of eating, when the Command is expreſs. 2 *Theſſ* 2. 10. If any work not, neither ſhall he eat; Notwithſtanding which Command, Infants being uncapable of working, yet they may eat; and ſo Infants

ſants being uncapable of profeſſing the Faith, may be Baptized. 3. Infants though they are uncapable of being taught by men, and making an actual profeſſion of their Faith, yet they are capable of the grace of the Covenant by the ſecret work of the Spirit, for of ſuch is the Kingdom of Heaven: and who will ſay that all Infants dying in their Infancy are damned? As they muſt be, if they be uncapable of the Grace of the Covenant; and if they be capable of the Grace of the Covenant, they are capable of this Seal of Baptiſm.

Q. 9. *How can Infants have a right to Baptiſm? When we do not find throughout the whole New Teſtament either precept or example for their* Baptiſm?

A 1. The Ordinance of Baptiſm as to the ſubſtance of it, is expreſly appointed by our Saviour in the New Teſtament; but it is not needful, that the circumſtance of the time of its adminiſtration ſhould be appointed to, when the time may be ſo clearly deduced by Scripture conſequences.

2. We do not find in the Scripture any precept or example in the very words, that Women ſhall partake of the Lords Supper: Yet we believe that they did partake of the Lords Supper in Scripture time; and they being Church-members, and Believers capable of the actual exerciſe of grace, have an undoubted right unto that Sacrament.

3. We have proved from Scripture, that Chriſtian Infants have a right to be Church members, and therefore they have a right to Baptiſm; which admits them thereunto, and that there is no Scripture repeal of this priviledge.

4. We

4. We have no precept or example concerning the Infants of such as are Baptized themselves, that they should, or that any of them were kept unbaptized from their Infancy, until they were grown up unto the years of maturity, and did make an actual profession of their Faith, and then did receive the Ordinance of Baptism; and why then will any do this when they have no Scripture precept nor example? or,

5. There is great probability that the Infants of Believers in some recorded places of Scripture were Baptized in their Infancy, where whole households were Baptized together, it is not said, that the Infants in such houses were excluded; and why then should we exclude Infants from the Ordinance, whom God hath no where excluded.

96 Quest **What is the Lords Supper?**

Ans. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and Wine, according to Christs appointment, his death is shewed forth, and the worthy Receivers are not after a Corporal and Carnal manner, but by Faith made partakers of his Body and Blood, with all his benefits unto their Spiritual nourishment and growth in Grace.

Q. 1. *How many things are most considerable in the Lords Supper?*

A. Their are eighth things most considerable in the Lords Supper. 1. The Nature of it. 2. The Author of it. 3. The outward Elements and Actions. 4. The internal Mysteries of the things signified. 5. The subject of it, or the Persons that have right

right to receive it. 6. The manner how it is to be received. 7. The benefits of it. 8. The end of it.

Q. 2. *What is the Lords Supper as to the nature of it?*

A. The Lords Supper as to the nature of it, is a Sacrament and Seal of the Covenant of Grace, wherein the mutual obligation both on Gods part, and on our part, which are not made in Baptism, are renewed and confirmed.

Q. 3. *Who is the Author of the Lords Supper?*

A. The Lords Supper is a Sacrament, not of Mens invention, but our Lord Jesus Christ is the Author of it, and it is of his appointment and institution, 1 *Cor.* 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus took bread, *&c.*

Q. 4. *When did the Lord Jesus Institute and Appoint this Sacrament of his Supper?*

A. The Lord Jesus did institute and appoint this Sacrament of his Supper the same night in which he was betrayed. 1 *Cor.* 11. 23 The Lord Jesus the same night in which he was betrayed took bread, it was at night, because it was to succeed and come in the room of the Passover: It was the same night in which he was betrayed, because it was to be a commemoration of his Death.

Q. 5. *Are not Christians bound to receive this Sacrament at night, when our Saviour did first institute and administer it, and the Apostles did first receive it at night?*

A. We are no more bound from this example to receive this Sacrament at night, than we are bound to receive it in any upper room, and but twelve in com-

company, which was the practice in the first institution. We have not the same reason for receiving it at night as the Apostles had, who were then to eat the Passover before: and although the time of receiving it be an indifferent thing, yet the noon (the time when our Saviour gave up the Ghost) seemeth to be the most suitable time for the receiving it; especially since at the time both body and mind are ordinarly in the best disposition for receiving it, with the greatest activity, and least faintness and weariness.

Q. 6. *In what posture should the Sacrament be received?*

A The Table posture seemeth to be the most decent; and not to be esteemed irreverent, when Christ himself was present, and did administer to them.

Q. 7. *By whom is the Sacrament of the Lords Supper to be administred?*

A. The Sacrament of the Lords Supper, as also the other of Baptism, is to be administred by none but such as are the Ministers of Jesus Christ, called and installed in this office, according to the Scripture-rule; such as Christs Embassadors, and none but such have authority to exhibit or apply the broad Seals of the Kingdom of Heaven.

Q. 8. *What are the outward signs and elements in the Lords Supper?*

A The outward signs and elements in the Lords Supper, are Bread and Wine.

Q. 9. What Bread is to be used in the Lords Supper?

A. Ordinary Bread is to be used, and not Wafers

fers after the manner of the Papiſts, and it is moſt decent that it be wheat Bread.

Q. 10. *What Wine is to be uſed in the Lords Supper?*

A. Any kind of Wine may be uſed in the Lords Supper, we read that Chriſt drank of the fruit of the Vine with his Diſciples, but what ſort of Wine is it not ſaid; yet it ſeemeth moſt ſutable and moſt lively to repreſent the Blood of Chriſt, when the Wine is of a red colour, and ſuch as Tent or Claret Wine.

Q. 11. *May and ought all that receive the Lords Supper, receive it in both Elements, the Bread and Wine too?*

A. All that receive the Lords Supper, may and ought to receive it in both Elements, the Bread and alſo the Wine; this is evident from the directions which the Apoſtle doth give unto the *Corinthians* in general about their receiving this Sacrament, wherein he joins the Cup and the Bread together, as belonging to all that did receive, 1 *Cor.* 11. 26, 28. As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lords death till he come, Let a man (*that is, any man, and not the Miniſter only*) examine himſelf, and ſo let him eat of that Bread, and drink of that Cup. And therefore the practice of the Papiſts, in taking away the Cup from the People, is unwarrantable and injurious.

Q. 12. *What are the outward actions in this Sacrament of the Lords Supper?*

A. The outward Actions in this Sacrament of the Lords Supper. 1. On the Miniſters part, are his bleſſing the Elements, and ſetting them apart for

for this Sacramental uſe, by reading the words of Inſtitution, with thankſgiving and prayers to God for his bleſſing, his taking the Bread and breaking it, his taking the Cup, and diſtributing both the Bread and the Wine unto the People in the words of our Saviour, when he did firſt Inſtitute this Sacrament. 2. On the part of the People, the outward Actions are their taking the Bread and Wine, and eating the one, and drinking the other.

Q. 13. *What is ſignified and repreſented by the Bread and Wine in the Sacrament?*

A. By the Bread and Wine in this Sacrament, is ſignified and repreſented the Body and Blood of Chriſt, 1 *Cor.* 11. 24, 25. Take, eat, this is my Body; This Cup is the New Teſtament in my Blood.

Q. 14. *Is not the Bread in the Sacrament tranſubſtantiated, and turned into the real Body of Chriſt, when our Saviour telleth his Diſciples expreſly,* This is my Body?

A. The Bread in the Sacrament is not tranſubſtantiated, and turned into the real Body of Chriſt, but is only a ſign and repreſentation of Chriſts body.

Q. 15. *How do you prove that the Bread in this Sacrament is not turned into the real Body of Chriſt?*

A. That the Bread in this Sacrament is not turned into the real Body of Chriſt, may be proved by divers Arguments

Arg. 1. It is evident both unto ſenſe and reaſon, that the Bread after conſecration remaineth bread as it was before, 1. It is evident unto ſenſe,

the quantity or bigneſs of bread remaineth, the
locality or place of bread remaineth, the colour,
taſte and ſmell of bread remaineth, and nothing
in the World is more evident unto ſenſe than the
bread in the Sacrament, no alteration in the leaſt
unto the ſenſe being made by its conſecration. It
is evident unto reaſon, that the bread cannot be
turned into another ſubſtance, and the accidents
not be at all changed or altered; when our Sa-
our turned water into wine, the water as it loſt
its ſubſtance, ſo alſo it loſt its colour, taſte, ſmell,
and other accidents, and the wine made of wate
had the colour, taſte and ſmell of Wine, as well
as the ſubſtance of Wine; but in the Sacrament
there is no other colour, taſte, figure, or any o-
ther accident but of bread, and therefore in
reaſon there is no other ſubſtance but of bread. In
the Sacrament we muſt either cloath the body of
Chriſt with the accidents of bread, and ſay that
his body is of ſuch a figure, taſte, and colour, as
the bread is, which would render him ill favour-
ed, ill ſhapen, and debaſe his body (ſo glorious
now in Heaven) into the likeneſs of bread, which
is ſuch an abſurd blaſphemy that none will affirm;
or elſe, if the accidents of bread cannot be attri-
buted unto Chriſts body, and yet the ſubſtance of
bread be gone, and the ſubſtance of Chriſts body
come into its room; then the accidents of bread
do exiſt without a ſubject, which is moſt abſurd
and contradictory to reaſon; we perceive by our
ſenſes, ſuch as colour, taſte, and figure, it cannot
be the body of Chriſt, that is of ſuch a colour, taſte,

and figure; and if there be no other ſubſtance in the room that hath theſe accidents, hence it follows, that it is nothing which hath this colour, taſte and figure; and that in the Sacrament there is a white Nothing, a ſweet Nothing, a loaf of Nothing, a piece of Nothing, which is a ridiculous abſurdity; nothing is more evident unto reaſon than that the ſubſtance of the bread remaineth unchanged, whilſt the accidents remain unchanged.

Ag. 2. If the Bread of the Sacrament be turned into the real body of Chriſt, then either there are ſo many bodies of Chriſt, as there are pieces of bread eaten in all Sacraments, or elſe they are all one and the ſame body. 2 It cannot be that there ſhould be ſo many bodies of Chriſt as there are pieces of bread eaten in all Sacraments, becauſe firſt, Chriſt would then be a Monſter with many thouſands, yea, millions of bodies. *Secondly*, It would lye in the power of any Miniſter to make as many bodies of Chriſt as he pleaſed; or that God ſhould be bound to work a miracle every time the bread is conſecrated. *Thirdly*, This cannot coſiſt with Chriſts unity. *Fourthly*, None of Chriſts bodies, but one, wou'd be the body which was born of the Virgin *Mary*, and that died upon the Croſs. *Fifthly*, All theſe bodies, but the one he hath in Heaven, would be without a Soul, and ſo altogether unſufficient to ſave the Soul, or to confer any ſpiritual life or grace by the feeding upon them in the Sacrament; therefore it cannot be that there ſhould be ſo many bodies of Chriſt,

as there are pieces of bread eaten in the Sacrament. 2. Neither can it be one and the same body of Christ which the bread in the Sacrament is turned into, for then it would follow, *First*, That Christs body is visible and invisible; visible in Heaven, and invisible in the Sacrament. 2. That one and the same body of Christ is present in divers places, at the same time in Heaven, and in divers places of the earth; and to say that one and the same body, which is circumscribed by one place, is at the same time present in a thousand other places, is abhorrent unto all reason, and it is in effect to say, it is where it is not, and it is not where it is, which is an absurd contradiction; if Christs body be in Heaven, it is not in the Sacrament; If it be in the Sacrament, it is not in Heaven; Christs body is not divided, and so by part in one place, and in another at the same time; Neither is Christs body infinite, and so present in divers places together, as God is present; for then his body would cease to be a body; therefore Christs body cannot be in divers places together; therefore being in Heaven, it is not present in the Sacrament.

Arg. 3. If the bread in the Sacrament be turned into the real body of Christ, then after the eating of it, either it turneth to Heaven, which it cannot do, because it is there already, or else it returneth with them that eat it; and if so, then Christs body in part would be turned into the substance of our bodies, and if we are wicked, when these same bodies are raised, it would be tormented

ed for ever in hell: part also of Christs body would go into the draught, and be subject to corruption? either of which to affirm is most horridly blasphemous: therefore the popish Tenet of Transubstantiation is to be abominated by all Christians.

Arg. 4. If the bread in the Sacrament were turned into the real body of Christ, both the nature and the end of the Sacrament would be destroyed; the nature of the Sacrament is to be a Sign, the end of it is to be a remembrance of Christ; both which suppose Christs body to be absent; which the Sacrament is a signal remembrance of, whereas if the bread were turned into Christs body, it would de present.

Arg. 5. It is bread which is eaten in this Sacrament, and not the body of Christ, and so it is termed by the Apostle, 1 Cor. 11. 20, *As often as ye eat this* Bread, not this Body of Christ, *ver.* 27. *whosoever shall eat this Bread unworthily*, &c. *ver.* 28. *Let a man examine himself, and so let him eat of that Bread*: and if it be Bread which is eaten in this Sacrament, surely the bread is not turned into the real body of Christ.

Q. 16. *But are not the words of our Saviour plain in this Institution of this Sacrament*, this is my Body; *and would he have said it, had not the* Bread *been turned into his real* Body?

A. If all Scripture expressions besides were to be understood literally, then there should be some reason that this expression should so be understood too; but we frequently find Figurative ex-

preſſions in the Scripture, and that concerning Chriſt, 1 Cor. 10. 3. *The Rock was Chriſt.* Eph. 2. 20. *Jeſus Chriſt himſelf being the chief Corner-ſtone.* Is Jeſus Chriſt therefore turned into a Rock or Stone, in the ſame ſenſe, as in the Jewiſh Sacrament the Paſchal Lamb is called the Paſſover, the bread is in the Chriſtian Sacrament called the body of Chriſt; The Paſchal Lamb could in no proper ſenſe be the Paſſover, which was the action of the Angel in paſſing over the Houſes of the Iſraelites, when he deſtroyed the firſt-born of the Egyptians: what abſurdity is it to ſay, that the Paſchal Lamb was turned into this Action of the Angel; ſurely a preſent ſubſtance could not be turned to an accident, or action which was long before, but it was a Sign or Commemoration of that Action, ſo that the bread in this Sacraments is not properly the body of Chriſt, and ſo one body turned into another without its accidents; but the bread is a ſign of the body of Chriſt, and a Commemoration of Chriſt's body, which was crucified for us.

Q. 17. *But cannot God by his infinite Power turn the real bread unto the real body of Chriſt? And if he can do it why may we not believe that he really doth it, when Chriſt ſaith,* This is my Body?

A. Although God by his infinite power can do all things which are poſſible unto true power, yet we may ſafely ſay, that God cannot do any thing which implyeth imperfection and weakneſs, ſuch as to make contradictions true, and to introduce ridiculous abſurdities, and blaſphemous conſequenſes:

quences: which he ſhould do, if he ſhould turn the bread into the Sacrament, but without the tranſmutation of its accidents, into the real body of Chriſt.

Q. 18. *How doth the bread and wine in the ſacrament repreſent the body and blood of Chriſt?*

A. The Bread and Wine in this Sacrament doth repreſent the Body and Blood of Chriſt, in that, as the Bread and Wine doth nouriſh, ſtrengthen and refreſh the Body, and ſatisfie the natural appetite: ſo the Body and Blood of Chriſt received in this Sacrament doth nouriſh, ſtrengthen and refreſh the ſoul, and ſatisfie the ſpiritual appetite.

Q. 19. *What is repreſented by the actions of the Miniſter in the taking the Bread and breaking it, and taking the Cup, and giving both unto the People?*

A By the Actions of the Miniſter in taking the Bread and breaking it, and taking the Cup and giving both unto the People, is repreſented Gods taking his Son, and giving him to be broken and crucified upon the Croſs for us, and withall, his giving him in this Sacrament unto us, to be our Redeemer and Saviour.

Q. 20. *What is repreſented by this Action of the People in receiving the Bread and Wine, and feeding upon them?*

A. By the Action of the People in receiving of the Bread and the Wine, and feeding upon them, is repreſented their receiving of Jeſus Chriſt, given to them by the Father, and feeding upon them in the Sacrament.

Q. 21. *Do all that receive the Sacrament partake*

really of the body and blood of Christ with the benefits of the New Covenant?

A. None but worthy Receivers do receive and partake really of the Body and Blood of Christ, with the benefits of the New Covenant.

Q. 23 *How do worthy Receivers realy partake of the body and blood of Christ with his benefits?*

A. The worty Receivers do partake really of the body and blood of Christ with all his benefits, 1, Not after a corporal and carnal manner, but by conjunction of his real body and blood unto their body, as meat and drink is really joined unto them in their eating and drinking thereof. But, 2. It is by Faith that Christs body and blood is really, but spiritually joyned unto their Souls, and the vertue and efficacy, the fruits and benefits of his death are applyed by them, whereby they receive spiritual nourishment and growth in grace, 1 *Cor.* 10. 16. The Cup of blessing which we bless, is *is not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ?*

Q. 23. *How do Believers receive spiritual nourishment and growth in grace, in and by this Sacrament?*

A. Believers receive spiritual nourish nent and growth in grace, in and by this Sacrament? 1. As they draw vertue from Christs Death for the crucifying of the flesh, for mortifying and purging away sin which doth hinder their spiritual nourishment and growth. 2. As the Lord doth convey by his spirit, and they do receive in this Sacrament by Faith, further supplies of Grace, which

which by his death he hath purchaſed for them and which in the Covenant of Grace [whereof this Sacrament is a ſeal] he hath purchaſed unto them.

Q. 24. *What is the end of this Sacrament of the Lords Supper?*

A. The end of this Sacrament of the Lords Supper, is the ſhewing furth of Chriſts death, by the receiving of which Chriſtians do publickly own, and give teſtimony of their belief in hopes of ſalvation by a crucified Lord, 1 *Cor.* 11. 26. For as often as ye eat this Bread and drink this Cup, ye do ſhew the Lords Death till he come.

97 Queſt. **What is required to the worthy receiving of the Lords Supper?**

Anſw. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves of their knowledge, to deſcern the Lords body, of their Faith to feed upon him, of their Repentance, Love and new Obedince, leſt coming unworthily, they eat and drink judgment to themſelves.

Q. 1. *What is it to receive the Lords Supper worthily?*

A. To receive the Lords Supper worthily, is not to receive it Meritoriouſly, as if it were to bring any merit or worth of our own thereunto; for ſo none can be worthy of Chriſt, or any of his benefits. 2. We receive the Lords Supper worthily, when we receive it with due Preparation before we come to it, and with ſuitable behaviour when we are at the Table of the Lord.

Q 2. *What is that preparation which is required to the worthy receiving of the Lords Supper?*

A There is required to the worthy receiving of the Lords Supper, 1. Habitual preparation, that the Persons who receive it be in a state of Grace. 2. Actual preparation that their Graces be drawn forth into exercise.

Q. 3. What is requisite for the obtaining of this habitual and actual preparation in order to our worthy receiving?

A. 1. It is requisite for the obtaining of this habitual and actual preparation, in order to our worthy receiving, that we examine our selves, 1 *Cor.* 11. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Q. 4. wherein are we to examine our selves in order to our preparation for this Sacrament?

A. We are to examine our selves in order to our preparation for this Sacrament. 1. In our knowledge, to discern the Lords body, which is represented by the bread, 1 *Cor.* 11. 29. Not discerning the Lords body. 2. In our Faith to apply Christ and feed upon him, and so to draw vertue and spiritual Nourishment from him, 1 *Cor.* 13:3. Examine your selves, whether ye be in the Faith. 3. In our Repentance, self judging, and godly sorrow for our sins, which hath brought sufferings upon our Lord, 1 *Cor.* 13. For if we would judge our selves, we should not be judged. 4. In our love to Christ, who in his death hath hath expressed such love to us, and in our love one to another, who are redeemed by the same blood. 5. In

In our new and ſincere obedience to the Goſpel, which we muſt engage in, and be fully reſolved in the ſtrength of the Lord to perform, before we can worthily receive this Sacrament, (1 *Cor.* 5. 8. Therefore let us keep the Feaſt, not with old leaven neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.

Q. 5. *What is requiſite by way of preparation for this Sacrament, beſide ſelf-examination ?*

A. By way of preparation for this Sacrament, beſides ſelf examination, there is requiſite, prayer to God for his preſence, the bleſſing and aſſiſtance of his Spirit, and meditation in order to the exciting of our affections, and the drawing forth of our Graces into exerciſe.

Q. 6. *Who are they that come to the Lords Table unworthily ?*

A. 1. Such come to the Table of the Lord unworthily, as have no habitual preparation, being in a graceleſs and Chriſtleſs ſtate, who having no Faith can neither diſcern the Lords body, nor ſpiritually feed upon him, who being without repentanee, love and new obedience, can neither bring glory to the Lord, nor enjoy communion with him by receiving this Sacrament. 2. Such alſo come to the Table of the Lord unworthily, who although they are gracious and have habitual preparation, yet take no care by ſelf-examination, Prayer and Meditation, to attain actual preparation, whereby they diſpleaſe GOD, and loſe alſo the benefits of the Ordinance.

Q. 7. If such as are gracious do take pains in self-examination, and other Duties to get their hearts prepared, and yet they are still out of frame, would they not be unworthy Receivers, should they come to the Lords Table?

A. When such as are gracious do by self-examination and other duties endeavour to get their Hearts prepared. though they be out of frame, they ought to come to the Lords Table, because GOD may bring them into a frame, in, and by the ordinance, however, they most wait there, and attend upon God out of Obedience, when they cannot do it with sensible melting, warm and delightful affections, and their sincerity through Christ will be accepted.

Q. 8. When we doubt and fear, whither we be truly gracious, may we come to the Lords Table?

A. We may and ought to come to the Lords Table although under doubts and fears, if we have a sense of the need of, and hungring desires after Jesus Christ, together with resolutions to give up our selves in Covenant to the Lord: this Sacrament being a mean of getting evidences of Gods love; and when we cannot come with assurance, we may come for assurance.

Q. 9. What must be our behaviour at the Table of the Lord, that we may be worthy Receivers?

A. That we may be worthy Receivers, our behaviour at the Table of the Lord must be humble and reverent, as to the outward gestures of our bodies, and inward frame of our hearts; we must seriously mind the outward Elements and Actions, looking

looking chiefly to the things ſignified, repreſented andd exhibited in the Ordinance, we muſt meditate upon Chriſts death, ſo diſgraceful and painful for us; grieving for our ſin, the cauſe of it, hungring and thirſting after him, and the benefits purchaſed by his death: applying the Promiſes of the Covenant and New Teſtament which is of full force through the Death of the Teſtator, drawing nouriſhment and all needful ſpiritual ſuplies from him, in whom all fulneſs doth dwell; rejoycing in love, giving thanks for his Grace, renewing our Covenant, and mingling all, eſpecially with Faith and moſt endeared love to the Lord, and with love in him one to another.

Q. 10. *What is required of worthy Receivers after they come from the Table of the Lord?*

A. It is required of worthy Receivers after they come from the Table of the Lord, that they examine themſelves as to their carriage and ſucceſs, if they have not met with God, and have been out of frame, that they inquire into the cauſe, mourn for their defects, be earneſt for a pardon, and by after pains, labour to get the benefite of the Ordinance, and withal to endeavour to amend for the future; if they have met with God, and been enlarged and ſweetly refreſhed, they muſt be very thankful for aſſiſtances and enlargements, labour to retain the ſweet reliſh they have had ſtill upon their ſpirits, they muſt endeavour to draw more and more vertue from Chriſt, for the crucifying the world and the fleſh, they muſt be very watchful againſt Satan, ſin, and carnal ſecurity; they muſt be careful to perform

perform their vows, and keep the Covenant which they have renewed.

Q. 11. *What is the ſin of unworthy receiving the Lords Supper?*

A. The ſin of unworthy receiving the Lords Supper, is, that ſuch as are guilty of the body and blood of the Lord, that is, they are guilty of an affront, and indignity, which they offer to the Lords body and blood, 1 *Cor.* 11. 27. Whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

Q. 12. *What is the danger of our unworthy receiving the Lords Supper?*

A. The danger of our unworthy receiving the Lords Supper, is the eating and drinking Judgement to our ſelves, that is, provoking the Lord by our unworthy receiving, to inflict temporal, ſpiritual, and eternal Judgments upon us. 1 *Cor.* 11. 19, 30. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body: For this cauſe many are ſick and weak among you, and many ſleep.

98 Queſt. **What is Prayer?**

Anſw. Prayer is an offering up of our deſires to GOD, for things agreeable to his will, in the Name of Chriſt, with confeſſion of our ſins, and thankful acknowledgment of his Mercies.

Q. 1. *How many parts are there in Prayer?*

A. There are three parts in Prayer, Petition, Confeſſion, and Thankſgiving; but moſt properly Prayer doth conſiſt in Petition.

Q. 2.

Q. 2. *What kind of Petition is Prayer unto God?*

A. The Petition of the lips, without the deſire of the heart, may be accounted Prayer by Men; but it is not acceptable Prayer unto God, which is an offering up of our deſires unto him: and pouring forth of the heart before him, *Pſal.* 62. 8. Truſt in him at all times ye People, pour out your hearts before him.

Q. 3. *Unto whom are we to direct our Prayers?*

A. We are to direct our Prayers only to GOD, *Pſal.* 5. 2, 3. Hearken unto the voice of my cry, my King and my God, for unto thee will I pray; my voice ſhalt thou hear in the morning; O Lord, in the morning will I direct my Prayer unto thee, and will look up.

Q. 4. *Why are we to direct our Prayers only unto God?*

A. We are direct our Prayers only unto GOD, and GOD is the only Object of Religious Worſhip, 1. Becauſe Prayer is a part of Religious Worſhip, *Mat.* 4. 10. Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. 2 Becauſe God only is every where preſent to ſee his People, and to hear their Prayer. *Pſal.* 34. 15. The eyes of the Lord are upon the Righteous, and his ears are open to their cry. 3. Becauſe God only can anſwer our Prayers, by fulfilling our deſires, and giving the things which we Pray for, and ſtand in need of, *Pſal.* 145. 18, 19. The Lord is near unto them that fear him, he alſo will hear their cry, and ſave them.

Q. 5. *For what things may we Pray unto God?*

A. 1. We may not Pray for the fulfilling of any ſinful

ſinful deſire, *James* 4 3. Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts. 2. We may and ought to Pray unto God only for ſuch things as are agreeable unto his Will, 1 *John* 5. 14, 15. And this is the confidence that we have in him, that if we can ask any thing according to his Will, he heareth us, and if we know that he heareth us, we know that we have the Petitions that we deſired of him.

Q. 6. *What are the things agreeable unto Gods will which we Pray for?*

A. The things which we may Pray for are not all things which are agreeable unto his ſecret Will, for to us all things which come to paſs, even the worſt of ſins which are committed, are agreeable unto Gods ſecret Counſel and eternal Determination; But all things which are agreeable unto Gods revealed Will in his Word we may Pray for; ſuch as the Pardon of our ſins, the Supplies of his Grace, ſpiritual life, and ſtrength here, eternal life and glory hereafter; Deliverance from ſpiritual and eternal evils; alſo, whatever temporal good things we ſtand in need of, and all thoſe things which he hath either expreſly, or incluſively promiſed in his Covenant unto us.

Q. 7. *In whoſe Name ought we to Pray unto God?*

A. We ought to Pray unto God in the Name of the Lord Jeſus Chriſt. *John* 1. 13, 14. Whatſoever ye ſhall ask in my Name, that I will do, that the Father may be glorified in the Son; If ye ask any thing in my Name, I will do it.

Q. 8. *What is it to Pray unto God in the Name of Chriſt?*

A. To

A. To Pray unto God in the Name of Chriſt, is not barely to mention the Name of Chriſt in our lips in the Concluſion, or any part of our Prayers, but it is by Faith to mention his Name, depending upon Chriſt alone for admittance, and acceſs unto God in Prayer for acceptance, audience, and a gracious return unto our Prayers. *Eph.* 3. 11 In whom we have boldneſs, and acceſs with confidence by the Faith of him.

Q. 9. *Why muſt we Pray unto God in the Name of Chriſt?*

A. We muſt Pray unto God in the Name of Chriſt, becauſe God being ſo infinitely holy and jealous, ſo infinitely juſt and righteous; and we being ſo unholy and ſinful, and our Prayers at beſt ſo imperfect, and ſo mingled with defilement, that neither our Perſons would find acceptance, nor our Prayers any audience with God, without the Name and Mediation of Chriſt, and the mixture of the ſweet incenſe of his Merits with our Prayers to take away the ill favour of them, and the uſing of his intereſt with the Father, upon his account alone, to give an anſwer unto them. *Rev.* 8. 3, 4. And another Angel came and ſtood at the Altar, that is, the Lord Jeſus Chriſt, who is the Angel of the Covenant, having a golden Cenſer, and there was given unto him much incenſe, that he ſhould offer it with the Prayers of all Saints, upon the Golden Altar which was before the Throne, and the ſmoak of the Incenſe which came with the Prayers of all Saints, aſcended up before God out of the Angels hand.

Q. 10.

Q. 10. *May we not make use of the Name of Angels and the Virgin* Mary, *and other Saints in Prayer, directing our Prayers unto them to help us, at least to improve their interest in Heaven for us, as the Papists do teach and practise?*

A. 1. It is Idolatry to direct our Prayers unto any creature, God being the alone Object of this, and all other religious worship, therefore we ought not to direct our Prayers unto Angels (who have refused Worship) much less unto any Saints, *Col.* 2. 18. let no man beguile you of your reward in a voluntary humility and worshipping of Angels, *Rev.* 19. 10. And I fell at his feet o worship him, and he said, see thou do it not, I am thy fellow-servant, *&c.*

2. There is but one Mediator and Intercessor in Heaven for us, namely the Lord Jesus Christ, and it is an affront to him, to make use of any Angels or Saints as our Intercessors. 1 *Tim* 2 5. There is one God, and one Mediator between GOD and Man, the Man Christ Jesus. 1 *John* 2. 1. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

3. We have have neither precept nor example in Scripture for, nor any promise unto any Prayers, which we shall make either unto, or by either Angels or Saint.

4. The chiefest Saints in Heaven are ignorant of our condition on earth, neither can they, where they are, hear, much less give answer unto our Prayers, and therefore, are unfit to be the Object of our Prayers, or to make particular Intercession

ceſſion for us. *Iſa.* 63. 6. Doubtleſs thou art our Father, though *Abraham* be ignorant of us, and Iſrael acknowledge us not. Therefore the Doctrine and Practice of Papiſts herein, is both inallowable, and abominable.

Q. 11. *How muſt we pray unto God, that our prayers may be acceptable unto him, and anſwered by him?*

A. That your Prayers may be acceptable unto God, and anſwered by him, we muſt pray. 1. With ſincerity, *Heb.* 10. 21. Let us draw near with a true heart. 2. With humility, *Pſal.* 10. 17. Lord thou haſt heard the deſire of the humble. 3. With Faith, *Jam.* 1. 6. Let him ask in faith. 4. With fervency, *Jam.* 5. 16. The effectual fervent Prayer of a righteous man availeth much. 5. With perſeverance, *Luk.* 18. 1. Men ought always to pray, and not to faint. 6. We muſt look after our prayers, and wait for a return. *Mic.* 7. 7. Therefore I will look unto the Lord, I will wait for the God of my ſalvation, my God will hear me.

Q. 12. *Can we our ſelves pray thus acceptably unto God?*

A We cannot of our ſelves pray thus acceptably unto God, without the Spirit of God to help our infirmities, and to teach us both for what, and how to pray, *Rom.* 8. 26, 27. Likewiſe the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought, but the Spirit maketh interceſſion for us with groanings that cannot be uttered: And he that ſearcheth the hearts knoweth what is the mind of the Spirit, becauſe he maketh Interceſſion for the Saints according to the will of God.

Q. 13.

Q. 13. *Doth God accept and answer all the prayers that are offered unto him?*

A. God doth not accept and answer the prayers of the wicked, *Prov.* 16. 8. The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight. 2. God doth accept the Prayers of his own People, when they regard iniquity in their hearts, *Psal.* 66. 18. *If I regard iniquity in my heart the Lord will not hear my Prayers.* 3. God doth accept the prayers of his people, which are offered up unto him in the Name of Christ, and by the help of the Spirit, and which are for things agreeable unto his will; so that he either giveth the things unto them which they pray for, or else something that is equivalent or better for them.

Q. 14. *What is the second part of Prayer?*

A. The second part of Prayer is confession of our sins, with which our Petitions for Pardon, and supply of our wants should be introduced.

Q. 15. *What sins should we make confession of in prayer?*

A. In prayer we should make confession of our Original and Actual sins, against the Law and Gospel; of omission and commission, in thought and heart, of lip and life, with the aggravations of them; acknowleding withal our desert of temporal, spiritual and eternal judgments and punishments for them, *Psal.* 32. 5. I acknowledge my sin unto thee, *&c.* and mine iniquity have I not hid *Psal.* 51. 4. 5 Against thee, thee only have I sinned, and done this evil thy sight: Behold, I was shapen in iniquity, and in sin did my mother conceive

conceive me. *Dan.* 9 8. O Lord, unto us belongeth confuſion of face, becauſe we have ſinned againſt thee.

Q. 16. *How ought we in prayer to confeſs our ſins?*

A. We ought in prayer to confeſs our ſins humbly, fully, freely, with griet for them, and hatred of them with full purpoſe, and full reſolution, in the ſtrength of the Lord, not to return again unto the practice of them.

Q. 17. *What is the third part of Prayer?*

A. The third part of Prayer, is thankful acknowledgment of Gods mercies, temporal, and ſpiritual here, and the promiſes of life and happineſs in the other World, which we ought to acknowledge with admiration, faith, love, joy, and all kind of ſutable affections, *Phil.* 4. 6. By prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

99 Queſt. **What rule hath God given us for our direction in Prayer?**

Anſw. The whole Word of God is of uſe to direct us in Prayer; but the ſpecial rule of direction is that form of Prayer which Chriſt taught his Diſciples, commonly called, *The Lords Prayer?*

Q 1. *What is generally uſeful for our direction in prayer?*

A. The whole Word of God is generally uſeful for our direction, as it containeth plenty of matter for Prayer, guideth us as to the manner of it, and aboundeth with variety of expreſſions, which moſt fitly may be uſed in it.

Q. 2. *What is the ſpecial rule for our direction in prayer?*

A. The ſpecial rule for our direction in prayer,

is that form of prayer, which Christ taught his Disciples, commonly called the Lords prayer, *Mat. 6. 9. After this manner therefore pray ye, Our Father which art in Heaven, hallowed be thy Name*, &c.

Q. 3. *How many parts are there in the Lords Prayer?*

A. There are three parts in the Lords Prayer, the Preface, the Petitions, and the Conclusion.

100 Quest. **What do the Preface of the Lords Prayer teach us?**

Ans. The Preface of the Lords prayer, which is, *Our Father which art in Heaven*, teacheth us to draw near to God, with all Holy Reverence and Confidence, as Children to a Father, able and ready to help us, and that we should pray with, and for others.

Q. 1. *What is the preface of the Lords Prayer it self?*

A. The Preface of the Lords Prayer it self, is in these Words, *Our Father which art in Heaven.*

Q. 2. *What do the words*, Our Father, *in the Preface teach us?*

A The words, *Our Father*, in the Preface teach us, 1 To draw near unto God with confidence, both of his All sufficiency, and his readiness to help us; as also with filial affections of desire, love and delight, as Children to our Fathers. *Rom. 8. 15.* For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father, *Eph 3. 20.* He that is able to do exceeding abundantly above all that we ask or think. *Mat. 7. 11.* If ye then being evil, know how to give good gifts to your Children; how much more shall your Father

Father which is in Heaven give good things to them that ask him. 2. To pray to God, with, and for others, he being a common Father unto all his people, *Eph.* 6. 18. Praying always with all prayer and ſupplication for all Saints.

Q. 2. *Are we to pray to God onlie for the Saints, and ſuch as are his Children?*

A. We muſt pray unto God, not only for the Saints, and his Children, but alſo for all Men, we muſt pray not only for the Church in general, but alſo for the Nation wherein we live, for Magiſtrats, Miniſters, and not only for our Friends, but alſo for our Enemies. *Pſal.* 122. 6. Pray for the Peace of Jeruſalem, 1 *Tim.* 1. 2, 1. I exhort therefore, that firſt of all, ſupplications, prayers, and interceſſion and giving of thanks be made for all Men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty, *Mat.* 5. 44. Love your enemies, and pray for them that deſpitefully uſe you, and perſecute you.

Q. 4. *What do theſe words,* Which art in Heaven, *teach us?*

A. Theſe Words, *Which art in Heaven,* teach us to draw near to God with all holy reverence, becauſe of our great diſtance. God being not our earthly Father, but our Father which is in Heaven, *Eccl.* 5. 2. Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; For God is in Heaven and thou upon earth.

101 Queſt. What do we pray for in the firſt Petition?

Anſw. In the firſt Petition, which is, *Hallowed be thy Name*, we pray that God would enable us and others to glorifie him in all that whereby he makes himſelf known, and that he would diſpoſe all things to his own glory.

Q. 1. *What is the ſecond part in the Lords Prayer?*

A. The ſecond part in the Lords Prayer, is Petitions.

Q. 2. *How manie Petitions are there in the Lords Prayer?*

A. There are ſix Petitions in the Lords Prayer.

Q. 3. *What is the firſt Petition in the Lords Prayer?*

A. The firſt Petition of the Lords Prayer, is in theſe Words, *Hallowed be thy Name.*

Q. 4. *What is meant by the Name of God?*

A. By the Name of God is meant, Gods Titles, Attributes, Ordinances, Word and Works, whereby God is pleaſed to make himſelf known, *&c.* See the Explanation of the 54. Anſwer.

Q. 5. *What is it to Hallow Gods Name?*

A. To hallow Gods Name, is to ſanctifie, honour and glorifie God in all things whereby he maketh himſelf known, *Iſaiah* 8. 13. Sanctifie the Lord of Hoſts himſelf, and let him be your fear and your dread, *Pſal.* 96. 8, 9. Give unto the Lord the glory due unto his Name, worſhip the Lord in the beauty of holineſs.

Q. 6. *What do we pray for in the Petition,* Hallowed be thy Name?

A. In

A. In the Petition, *Hallowed be thy Name*, we pray, 1. That God would hallow, and glorifie his own Name by magnifying himself in the World, and by disposing all things for his own glory, 2 *Sam.* 7. 26. Let thy Name be magnified for ever, *Psal.* 83. 16, 18. Fill their Faces with shame, that they may seek thy Name, O Lord, that men may know that thou art alone, whose Name is JEHOVAH, art the most High over all the Earth.

2. That God would enable us to hallow and glorifie his Name, by confessing and forsaking our sins, which rob him of his glory; by admiring, adoring him in his glorious Titles, and Attributes; in his infinite excellencies and perfections; by believing, loving and obeying his Word, by observing and attending upon him in his Worship and Ordinances, by magnifying him in his Works, and making use of his creatures for his glory; by sincere, diligent, zealous and constant endeavours, to promote his honour and interest in our Places and Relations; and that the chief design of our thoughts, words and actions may be the glory of God, and that he would enable others also, thus to hallow and glorifie his Name, *Psal.* 67. 1, 2, 3. God be merciful unto us, & bless us, & cause his Face to shine upon us; That thy way may be known upon earth, and thy saving health among all Nations: Let the people praise thee, O God, let all the people praise thee, *Rom.* 11. 36. For of him, and through him, and to him are all things, to whom be glory for ever.

102 Queſt. **What do we pray for in the ſecond Petition?**

Anſ. In the ſecond Petition, which is, *Thy Kingdom come*; we pray, that Satans Kingdom may be deſtroyed, that the Kingdom of Grace may be advanced, our ſelves and others brought into it, and kept in it, and that the Kingdom of Glory may be haſtened.

Q. 1. *What is meant by the Kingdom of God, which in this Petition we are to pray for the coming of?*

A. By the Kingdom of God which is in this Petition we are to pray for the coming of, is meant, 1. The Kingdom of Gods Grace here in this World, *Luke* 17. 17. 21. The Kingdom of God is within you. 2. The Kingdom of Gods Glory in the other World, 1 *Cor.* 6. 9. Know ye not that the unrighteous ſhall not inherit the Kingdom of God.

Q. 2. *What do we requeſt in our praying that Gods Kingdom of Grace may come?*

A. We requeſt in our praying that Gods Kingdom of Grace may come. 1. That the Kingdom of Satan and all the profeſſed enemies of Gods Kingdom may be deſtroyed, and that all the power alſo of ſin in our ſelves and others, whereby Satan hath dominion may be ſubdued, *Pſal.* 68. 1. Let God ariſe, and let his enemies be ſcattered, let them alſo that hate him, flee before him, 1 *John* 3. 8. He that committeth ſin is of the Devil; for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil. 2. In general, that the Kingdom of Gods grace might be advanced in the World above all other

Kingdoms

Kingdoms, *Isa.* 2. 2. And it shall come to pass in the last days, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all Nations shall flow unto it. 3. In particular, that our selves and others might be brought into this Kingdom of Grace by the power and efficacy of Gods Word and Spirit in our conversation. 2 *Thess.* 3. 1. *Finally*, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you, *Acts* 26. 17, 18. The Gentiles, to whom I now send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, *Rom.* 10. 1. Brethren, my hearts desire and prayer to God for Israel is, that they may be saved.

4. That our selves and others who are brought already to the Kingdom of Grace, may be kept in it by strengthening and establishing Grace, 1 *Pet.* 5. 10. The GOD of Grace who hath called us unto his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, establish, strengthen, settle you.

Q. 3. *What do we request in praying, that the Kingdom of Gods glorie may come?*

A. We request in our praying, that the Kingdom of Gods Glory may come, that his Kingdom of Glory may be hastened, which will appear and be manifested unto the whole World at the second coming, and appearance of the Lord Jesus to judgment, *Rev.* 22 20. He which testifieth these things, saith, surely I come quickly, *Amen*, even so come Lord Jesus.

Quest. 103. What do we pray for in the third Petition?

Ans. In the third Petition, which is, *Thy will be done on earth as it is in Heaven*, we pray, that God by his Grace would make us able and willing, to know, obey, and submit to his will in all things as the Angels do in Heaven.

Q. 1. *What is meant by the will of God which we are to pray that it might be done?*

A. By the will of God which we are to pray that it might be done, is meant the will of Gods precept, or that which he is pleased to require of us, *Mat.* 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven. 2. The will of Gods providence, or that which he is pleased to do with us, *Rom.* 1. 10. If I might have a prosperous journey by the will of God to come unto you, 1 *Pet.* 3. 17. It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

Q. 2. *What do we request when we pray that the will of Gods precept be done?*

A. When we pray that the will of Gods precept be done, we request, 1. That our selves and others, who naturally are dark and ignorant of his will, may by his word and spirit be enabled to know and understand it. *Eph.* 5. 8. 17. Ye were sometimes darkness, but now are ye light in the Lord. Be not unwise, but understanding what the will of the Lord is. *Col.* 1. 8. We cease not to pray for you; and to desire, that ye might be filled

ed with the knowledge of his will in all wiſdom and ſpiritual underſtanding. 2. That our ſelves and others, who naturally have in our hearts an enmity againſt Gods Law, might be enclined and enabled to obey and do whatever it is the will of God to Command. *Rom.* 8. 7. The carnal mind is enmity againſt God. for it is not ſubject unto the law of God, neither can be. *Pſal.* 119. 38. Incline my heart to keep thy Teſtimonies. *Pſal.* 143. 10. Teach me to do thy will, for thou art my God, thy Spirit is good. *Ezek.* 39. 27. I will put my Spirit within you, and cauſe you walk in my ſtatutes, and ye ſhall keep my judgments, and do them.

Q. 3. *What do we requeſt when we pray that tha will of Gods providence be done?*

A. When we pray that the will of Gods providence be done, we requeſt that our ſelves and others might have complyance of will with the will of God ſo as thankfully to accept merciful providence; and patiently ſubmit unto afflictive providences; *Luke* 1. 38. And Mary ſaid, Behold the hand maid of the Lord, be it unto me according to thy word. *Acts* 21. 14. And when he would not be perſwaded, we ceaſed, ſaying, the will of the Lord be done.

Q. 4. *How are we to pray that Gods will be done by our ſelves and others?*

A. We are to pray that Gods will be done by our ſelves and others on earth univerſally, readily, unweariedly, conſtantly, even as it is done in Heaven. *Pſal.* 103. 21. Bleſs the Lord ye his

Angels, which excel in ſtrength, that do his Commandments hearkning unto the voice of his Word: Bleſs the Lord all his works in all places of his dominion, bleſs the Lord, O my ſoul.

104 Queſt. **What do we pray for in the fourth Petition?**

Anſ In the fourth Petition which is, *Give us this day our daily bread*; we pray, that of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his bleſſing with them.

Q. 1. *What is meant by our* daily bread?

A. By *our dailie bread*, is meant, all our outward proviſion for our daily ſuſtenance, *Pſal.* 132. 15. I will abundantly bleſs her proviſion, I will ſatiſfie her poor with bread.

Q. 2. *What do we ask in prayer for* our daily bread?

A. In praying for *our dailie bread*, we do not ask plenty, but a competent portion of the good things of this life, ſuch as God ſeeth to be neceſſary and moſt convenient for us, *Pro.* 30. 8. Give me neither poverty nor riches, feed me with food convenient for me.

Q. 3. *May we not have convenient outward proviſions without our asking?*

A. We may have convenient outward proviſions without our asking, but we cannot have them without Gods giving. *Pſal.* 145. Thou giveſt them their meat in due ſeaſon.

Q. 4. *What need we ask of God dailie outward proviſions, if we may have them without asking?*

A. We ought to ask for our daily outward proviſions. 1. Becauſe God requireth that we ſhould

ask

ask for these things, and he hath promised only unto such that they should not want them, *Psal.* 34. 10. The young lions lake, and suffer hunger: but they that seek the Lord shall not want any good thing. 2. Because in asking aright our daily outward provisions, we ask and obtain the blessing of God with them, and without asking, if we have these things, we have them with Gods curse. *Exod.* 23. 25. And ye shall serve the Lord your God, and he shall bless thy Bread and Water.

105 *Quest.* **What do we ask in the fifth Petition?**

A In the fifth Petition, which is, *Forgive us our debts, as we forgive our debetors*, we pray that God for Christs sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his Grace we are enabled from the heart to forgive others.

Q. 1 *What is meant by* our Debts?

A By *our Debts*, is meant our sins against GOD, whereby we are indebted unto his Justice, which we can no otherwise satisfie, than by undergoing eternal punishment.

Q 2. *Have all need of forgiveness, and may any Debt be forgiven?*

A. All being sinners have need of forgivenness, and any sin (excepting the sin against the Holy Ghost) may be forgiven. *Psal.* 130. 4, 5. If thou, LORD, shouldst mark iniquity, O LORD, who shall stand? But there is forgiveness with thee that thou mayest be feared.

Q. 3.

Q. 3. *May we pray unto God for the forgiveneſs of our own ſins upon the account of our own merits?*

A. We have no merit in the ſight of God, of our own, and therefore we muſt pray, that God would freely pardon all our ſins of his own mercy and loving-kindneſs, *Pſal.* 51. 1. Have mercy upon me, O GOD, according to thy loving kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſion.

Q. 4. *May we hope by prayer to attain forgiveneſs of Gods mercie without anie merit?*

A. God being infinitly juſt as well as merciful, we muſt bring merit before him, that we may obtain forgiveneſs of him, but becauſe we have it not of our own, and he hath provided it for us in his Son, we muſt pray for pardon for the merits ſake of Chriſt, who hath purchaſed forgiveneſs for us with his blood, *Eph.* 1. 7. In whom we have redemption through his blood, the forgiveneſs of ſin.

Q. 5. *What may encourage us to ask forgiveneſs from God?*

A. We may be encouraged to ask forgiveneſs from God, when by his grace we are enabled with our hearts to forgive others. *Mat.* 6. 14. For if ye forgive men their treſpaſſes, your heavenly Father will forgive you.

106 Queſt. **What do we pray for in the ſixth Petition?**

Anſ. In the ſixth Petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray, that either God would keep us from being tempted

tempted unto ſin or ſupport and deliver us when we are tempted.

Q. 1. *What do we requeſt in praying,* Lead us not into temptation?

A. In praying, *Lead us not into temptation,* we requeſt that God would keep us from being tempted unto ſin.

Q. 2. *How doth God keep us from being tempted unto ſin?*

A. God keepeth us from being tempted unto ſin, either when he reſtraineth the Devil (the great tempter of mankind) from aſſaulting us with his prevailing temptations; or elſe reſtraineth us from coming into thoſe ways, where temptations are waiting for us, and where we ſhould be tempters unto our ſelves, *Mat.* 26. 4. Watch and pray that ye enter not into temptation, *Pſal.* 19. 13. Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me.

Q. 3. *What do we requeſt in praying,* Deliver us from evil?

A. In praying, *Deliver us from evil,* we requeſt, that when we are tempted by the Devil, or the fleſh, or the World unto ſin; that we may be ſupported and ſtrengthened to reſiſt and overcome the temptation, ſo as to be delivered by the power of Gods ſufficient Grace, from falling into the evil of ſin. *James* 4. 7. Reſiſt the Devil and he will flee from you. 1 *Cor.* 10. 13. God is faithful, who will not ſuffer you to be tempted above that you are able. 2 *Cor.* 12. 7, 8, 9. There was given me a thorn in the fleſh, the meſſenger

of Satan to buffet me; For this I beſought the Lord thrice: that it might depart from me, and he ſaid unto me, my Grace is ſufficient for thee.

107. Queſt. **What doth the Concluſion of the Lords Prayer teach us?**

Anſ. The Concluſion of the Lords Prayer, which is, *For thine is the kingdom, the power, and the glorie for ever, Amen*, teacheth us to take our encouragement in Prayer from God only, and in our prayers to praiſe him, aſcribing Kingdom, power, and glory to him, and in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen.*

Q. 1. *What is the the Concluſion of the Lords prayer it ſelf?*

A. The Concluſion of the Lords Prayer it ſelf is in theſe words, *For thine is the Kingdom, the Power, and the glorie for ever*, Amen.

Q. 2. *What is the firſt thing which this Concluſion of the Lords Prayer doth teach us?*

A. The firſt thing which the Concluſion of the Lords prayer doth teach us, is to take our encouragment in prayer, not from our ſelves, or any worthineſs of our own, but from God only; who having the Kingdom, and eternal Soveraignity, the Power and Eternal All-ſufficiency, the glory for ever, and therefore incomparablely glorious in his faithfulneſs, Goodneſs, and moſt tender mercy, we may perſwade our ſelves, that he is both able to give what we ask, and that he is willing and will give what he hath promiſed unto us. *Dan.* 9 18, 19. We do not preſent our ſupplication for our righteouneſs, but for thy great mercies, O Lord, hear,

hear, O Lord, forgive, O Lord, hearken and do, defer not for thine own ſake O my God, *Pſal.* 5. 2. Hearken unto the voice of my cry, my King and my God, for unto thee will I Pray, *Eph.* 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Jeſus Chriſt, throughout all ages, World without end, *Amen.*

Q. 3. *What is the ſecond thing which this Concluſion of the Lords Prayer doth teach us?*

A. The Second thing which this Concluſion of the Lords Prayer doth teach us, is, in our prayers to God, to praiſe him, aſcribing Kingdom, Power and Glory to him. 1 *Chron.* 29. 11, 13. Bleſſed be thou, O Lord God of Iſrael our Father, for ever and ever: Thine O Lord is the Greatneſs, and the Power, and the Glory, and the Victory, and the Majeſty, for all that is in the Heaven and Earth is thine; Thine is the Kingdom, and thou art exalted as Head above all, Now therefore, our God we thank thee, and praiſe thy Glorious Name, 1 *Tim.* 1. 17. Now unto the King Eternal, Immortal, Inviſible, the only wiſe God, be Honour and Glory for ever, *Amen.*

Q. 4. *Why are we to ſay,* Amen?

A. We are to ſay, *Amen:* Which ſignifieth, *ſo be it,* or *ſo it ſhall be*; in Teſtimony of our Deſires, and Aſſurance to be heard, *Revelation* 22. 20. Amen, even ſo, come, Lord Jeſus.

FINIS.

ing thou art heard, *cum auditatur*, ſeing he is heard, P.
ditamur, ſeing we are heard, *cum auditamini*, ſeing ye
ard, *cum auditantur*, ſeing they are heard,

Imperfectum.

S. *Cum Audirer*, when I was heard, *cum audireris* vel
re, when thou wait &c. *cum audiretur*, when he &c.
m audiremur, when we &c. *cum audiremini*, when ye
m audirentur, when they were heard.

Perfectum.

S. *Cum Auditus ſim* vel *fuerim*, ſeing I have been heard,
uditus ſis vel *fueris*, ſeing thou &c *cum auditus ſit* vel *f*
ſeing he &c. P. *Cum Auditi ſimus* vel *fuerimus* ſeing we
m auditi ſitis vel *fueritis*, ſeing ye &c *cum auditi ſi*
uerint, ſeing they have been heard.

Pluſquamperfectum.

S. *Cum Auditus eſſem* vel *fuiſſem*, when I had been h
m auditus eſſes vel *fuiſſes*, when thou &c. *cum auditus*
l fuiſſet, when he &c. P. *cum auditi eſſemus* vel *fuiſ*
hen we &c. *cum auditi eſſetis* vel *fuiſſetis*, when ye &c
uditi eſſent vel *fuiſſent*, when they &c.

Futurum.

S. *Cum auditus ero* vel *fuero*, when I ſhall have been
m auditus eris vel *fueris*, when thou &c. *cum auditu*
l fuerit, when he &c. P. *cum auditi erimus* vel *fue*
hen we &c. *cum auditi eritis* vel *fueritis*, when ye &c
uditi erunt vel *fuerint*, when they &c.

Infinitivus modus, Præſens & Imperfectum.

S. Me Audiri, *me to be heard*, te audiri, *thee to &c.*
udiri, *him to &c.* P. Nos audiri, *us to &c.* vos audiri,
c. illos audiri, *them to be heard.*

Perfectum & Pluſquamperfectum.

Me auditum eſſe vel fuiſſe, *me to have or had been*
editum eſſe vel fuiſſe, *thee to &c.* illum auditum

Pluſquamperfectum.

Utinam auditus eſsem vel fuiſsem, J wish J had been hea
auditus eſses, vel fuiſses, J wish thou *&c. utinam au*
eſset vel fuiſset, J wish he *&c.* P. *Utinam auditi eſsem*
uiſsemus, J wish we had *&c. utinam auditi eſsetis vel*
J wish ye had *&c utinam auditi eſsent vel fuiſse*
h they had been heard.

Futurum.

Utinam auditus ero vel *fuero*, J wish J shall be heard,
auditus eris vel *fueris*, J wish thou *&c. utinam aud*
el *fuerit* J wish he *&c.* P. *Utinam auditi erimus* vel
J wish we *&c. utinam auditi eritis* vel *fueritis*, J w
utinam auditi erunt vel *fuerint*, J wish they shall

Potentialis Modus, præſens.

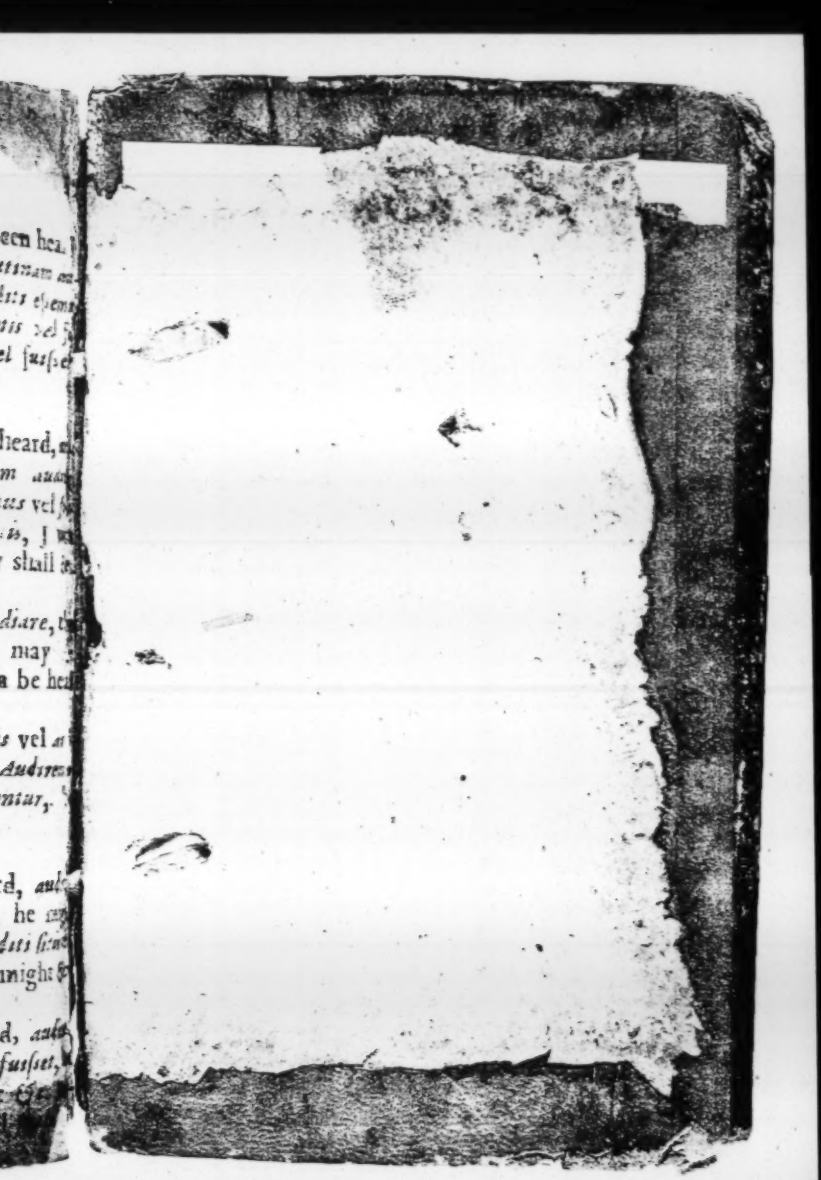
Audiar, J may or can be heard, *audiaris* vel *audiare*,
&c. audiatur, he may *&c.* P. *Audiamur*, we may
mini, ye may *&c. audiantur*, they may or can be hea

Imperfectum.

Audirer, J might or should be heard, *audireris* vel *a*
thou might *&c. audiretur*, he might *&c.* P. *Audirem*
ight *&c. audiremini*, ye might &c. *audirentur*,
or should be heard.

Perfectum.

Auditus ſim vel *fuerim*, J might have been heard, *aud*
ueris, thou might *&c. auditus ſit* vel *fuerit*, he m
auditi ſimus vel *fuerimus*, we might *&c. auditi ſim*
ye might *&c. auditi ſint* vel *fuerint*, they might

Pluſquamperfectum.

Auditus eſsem vel *fuiſsem*, J might had been heard, *aud*
fuiſses, thou might *&c. auditus eſset* vel *fuiſset*,
&c. [illegible] we might *&c.*
[illegible] *&c. auditi eſsent* vel